THE WORKS OF WILLIAM BRIDGE,

Sometime Fellow of *Emmanuel* Colledge in CAMBRIDGE,

NOW

Preacher of the Word of GOD at *Yarmouth.*

[redacted]

VIZ.

1. *The Spiritual life, and* In-being *of* Christ *in all Believers.*
2. *The Woman of* Canaan.

London, Printed by *Peter Cole*, at the sign of the Printing-Press in *Cornhil*, near the Royal Exchange. 1649.

To the Reader.

I Thought good to give thee notice, That these Sermons were taken from the Authors mouth when he preached them, and so were those also that were lately published; the several titles whereof you may see in the Margin of this Epistle: A Word spoken is soon forgotten, but what is written remains, and may do you, your children, and childrens children good; and this is the intent and desire of the Author. When you view this mite of his, you may see something of Christ in it, let it be your care to see what you can finde of Christ in your selves: Know ye not that Jesus Christ is in you, except ye be Reprobates? This Work adviseth you, not to rest upon Notions, for then you do no other then feed your

The Titles of the several Pieces that are lately published of Mr. *William Bridge*.

The first Volumn.

1. *The great Gospel Mystery of the Saints Comfort and Holiness, opened and applyed from Christs Priestly Office.*
2. *Satans power to tempt, and Christs love to, and care of his people under temptation.*
3. *Thankfulness required in every condition.*

The second Volumn.

1. *Grace for Grace, or the overflowings of Christs fulness received by all Saints.*
2. *The Spiritual actings of Faith through Natural Impossibilities.*
3. *Evangelical repentance.*

your precious ſouls with fancies, which is as unfitting, and more dangerous food for your ſouls, then the husks were for the Prodigals body: 'Tis a Real Chriſt, *not a Notional* Chriſt, *muſt ſatisfie your ſouls: We all know there is ſtore of gold in the* India's, *but we are never the richer for it, unleſs we have it in poſſeſſion; neither is it our hearing of* Chriſt, *nor our knowing there is a* Chriſt, *but our having of* Chriſt *in poſſeſſion that benefits our ſouls: Haſt thou a proud heart? read this Book, and it will teach thee humility; Haſt thou a deſpairing heart? read this Book, and it will teach thee to believe; Haſt thou a legal heart? read this Book, it will teach thee to be Evangelical; Haſt thou a ſecure heart? read this Book, it will teach thee to be Watchful; Haſt thou a froward heart? read this Book, it will teach thee to be meek: If thou wouldſt come to Chriſt with a Budget of duties upon thy ſhoulders (old* Adams *proud principle) then thou muſt not look here, for he labors to empty thee of thy own righteouſneſs, and ſend thee naked to* Ieſus Chriſt, who came not to call the righteous, but ſinners to repentance: *If thou lookeſt for quaint ſpeculations, and eloquent expreſsions of humane wiſdom, which adminiſter as little comfort to the Paſtor, as edification*

cation to the People; in truth here's nothing to pleaſe fantaſtical ears with whimſeys, it was neither ſpoken nor written for any ſuch intent; the words were ſpoken for edification, and were (by the deſire of friends) written for the ſame intent: If then thou loveſt plain dealing, and to benefit thy ſoul, read, and this Book will teach thee to leave the ſucceſs to God; When Paul hath planted, and Apollo hath watred, 'tis God muſt give the increaſe: Art thou a ſinner? here is mercy for thee, here is Chriſt for thee: Art thou a drunkard? here's water of life for thee, which if thou drinkeſt, thou ſhalt never thirſt again: Art thou covetous? here's riches for thee, ſpiritual riches, durable riches that will not fade: Art thou prophane? read this, and it will teach thee to be holy: Art thou a ſaint? here is comfort for thee, even the holy Spirit the comforter: Art thou in darkneſs? here is light for thee, Jeſus Chriſt the true light, that lightens every one that comes into the World, He ſhall be ten times more conſtant to thy ſoul, then the ſun in the Firmament: Art thou weak in parts? weak in Faith? weak in grace? read this Book, and (if the Lord be pleaſed to ſpeak to thy ſoul) here's ſtrength for thee, even the mighty God: Art thou poor? here's Chriſt

El. Gibbor.

Chriſt, and the earth is his, and the fulneſs thereof, *it is laid up in his hand for thee, it is the purchaſe of his blood, he hath bought it for thee, 'tis thy own and he doth but keep it for thee, and thou mayeſt go boldly to him for it; though thou art loath to borrow, and aſhamed to beg, yet thou mayeſt go boldly for thy own.* This Book (*courteous Reader*) *will teach thee to depend on God, to wait on* Chriſt *for all: He feeds the yong Ravens, he tends the Sparrows, he cloaths the Lillies, therefore be ſure he will not let his children want, whatſoever ſtorms be without: Keep* Chriſt, *and thou ſhalt have Peace, yea, the Prince of Peace within; then thou ſhalt have peace when all the world is in trouble, then thou ſhalt be kept ſafe in the hour of temptation, which ſhall come to try all thoſe that live upon the face of the earth: Prepare a place for the Lord* Jeſus Chriſt *in thy heart, and he will provide a Manſion for thee in his Fathers houſe, where thou ſhalt ſin no more, nor ſorrow no more, but God ſhall wipe away all tears from thy eyes: Always remember, thou haſt here no abiding place, but ſeekeſt one to come: This (courteous Reader) is the courſe and aim of the Author in this Treatiſe for thy benefit, he ſpends his ſpirits, that thou mayeſt be happy, that thou mayeſt grow*

up

up from strength to strength, till thou comest to be a perfect man in Jesus Christ; *and this also is the earnest desire and prayers of him to Almighty God, for thee, who is, and shall always remain,*

Thine to love and serve in the Gospel,

VVilliam Greenhil.

READER,

THough there be other literal faults, and some redundant its and there's, yet you will please to mend them with your own pen, and consider the Authors absence from the Press.

Errata.

PAge 6 line 14. *for* them *read* it. p. 9. l. 11. *dele* not. p. 10. l. 2. *for* proxi *r.* proxim em'. p. 22. l. 33. *for* and made alive, *r.* and not made alive. p. 31. l. 25. *for* into the world, *r.* into the other world. p. 37. l. 29. *dele* me. p. 44. *dele* quest. Answ. in the Margin. l. 30 *dele* but. p. 51. l. 25. *for* prey *r.* praise. p. 75. l. 5. *dele* so is Christ. p. 76. l. 15. *for* but if, *r.* for it is. l. 16. *for* dwell *r* that dwelleth. p. 77. l. 26. *for* smiles *r.* smiled. and *for* in l. 29, 33. *r.* into. p. 81. l. 29. *for* their *r.* there. p. 83. l. 20. after the words *of Christ*, *adde* barely. p. 101. l. 8. *for* Moses *r.* Iosh. p. 103. l. 34 *for* Legi *r.* Lege. p. 105. l. 12. *for* first *r.* last. p. 108. l. 11. *for* Dominus & regiræ *r.* Domina & regina. p. 109. l. 13. *dele* two p. 199. l. 13. *for* rigorous *r.* vigorous.

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How little is this Nation beholding to thoſe that are of a frow ard and perverſe ſpirit. 31

Exhortation

To meek ones, go to God, improve your intereſt. 33

The Titles of the firſt aud fecond Volumns of the Works of Mr. WILLIAM BRIDGE, lately pupliſhed.

I. *The great Goſpel-Myſterie of the Saints Comfort and Holineſs, opened and opplied from Chriſts Prieſtly-Office.*

II. *Satans power to Tempt; and Chriſts love to, and care of his people under Temptation.*

III. *Thankefulneſs required in every condition.*

IV. *Grace for Grace; or, The overflowings of Chriſts fulneſs received by all Saints.*

V. *The Spiritual actings of Faith through Natural Impoſſibilities.*

VI. *Evangelical Repentance.*

THE Spirituall-Life AND IN-BEING of *CHRIST* In all BELEEVERS.

GALATIANS, 2. part of the 20. verſ.

——*Nevertheleſs I live, yet not I, but Chriſt liveth in me.*

Preached at Stepney. *July*, 2. 1648.

IN this Epiſtle, the Apoſtle *Paul* does induſtriouſly prove, *That a man is juſtified by faith in Chriſt alone, and not by the works of the law.* Which he plainly affirms at the 16. verſe, *Knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt, even we have beleeved in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt, and not by the works of the law: for by the works of the law ſhall no fleſh be juſtified.* But if a man be not juſtified by the works of the law, then a man may live as he liſts, may ceaſe from working. Not ſo (ſaies the Apoſtle) for ſo, *we our ſelves ſhould*

ſhould be found ſinners, and Chriſt would be made the miniſter of ſin, which God forbid: (verſe 17.) *yea, and I ſhould build again the things which I have deſtroyed, and make my ſelf a tranſgreſſor:* (verſe 18.) *But I through the law, am dead unto the law, that I might live unto God.* (verſe the 19.)

But if a man be juſtified by faith alone, and ſo by the death of Chriſt; then a man is crucified with Chriſt: and if a man be crucified, or if you be crucified with Chriſt, how then do you live? Yes, (ſaies he at the 20. ver.) *I am crucified with Chriſt, Nevertheleſs I live, yet not I, but Chriſt liveth in me.*

Nevertheleſs] or now I live. [*I live*] that is, *a ſpiritual life.* There is a Natural life: and there is a Spiritual life. He does not here ſpeak of the Natural life, when he ſaies, *Nevertheleſs I live*; becauſe he adds, *yet not* I, *but Chriſt liveth in me*: that is, Spiritually. And when he ſaies, *I live*: he ſpeaks it in the Perſon of every Believer: not in his Own Perſon, but he perſonates a Believer all along. *I through the Law, am dead to the Law, that I might live to God*; I a Believer. And, *I am crucified with Chriſt*: I a Believer. And, *Nevertheleſs I live.* All along he does perſonate a Believer; and does not ſpeak in his own Perſon, but in the Perſon of a Believer. And he ſaies here, *Nevertheleſs I live.* He had ſaid before, That *we are juſtified by Faith alone, and not by the works of the Law*: and that a Believer was *crucified with Chriſt.* Now (ſaies he) This Doctrine that I have preach'd unto you, is no way oppoſit unto our Spiritual life, or unto our Holineſs; *yet, now I live*, or, *nevertheleſs I live.* From whence then you may obſerve theſe Two things.

Firſt. That every true Believer, every Godly, Gracious man, is a living man, lives aſpiritual life, is in the ſtate of life.

Secondly. That our juſtification by faith alone, and our being crucified with Chriſt; is no enemy, but a friend unto this Spiritual life. *Nevertheleſs, I live.*

Firſt of all. *Every Godly, Gracious man, is a living man, is in the ſtate of life; lives a Spiritual life.* Doct. 1.

And this ye have moſt expreſly, in that 6. Chap. of *John*, at the 40. verſ. *This is the will of him that ſent me, That every one which ſeeth the Son, and believeth on him, may have everlaſting life, and I will raiſe him up at the laſt day.* But though he ſhall have everlaſting life hereafter, it may be he hath not this life for the preſent: Look therfore what he ſaies at the 47. verſ. *Verily, verily, I ſay unto you, He that beleeveth on me hath everlaſting life.* 'Tis not ſaid, He *ſhall* have everlaſting life, but he *hath* everlaſting life; everlaſting life is begun in him already. And that ye may be the more ſure of it, he gives you a double Verily; *Verily, verily I ſay unto ye, He that believeth on me, hath everlaſting life.* But how can this be? Nay, how ſhould it be otherwiſe? for a mans life is, as his meat is: and ſaies our Saviour, *I am the bread of life*, at the 48. verſ. Then at the 54. verſ. *Whoſoever eateth my fleſh, and drinketh my blood, hath eternal life: For my fleſh (at the 55. verſ.) is meat indeed, and my blood is drink indeed; he that eateth my fleſh, and drinketh my blood, dwelleth in me and I in him: As the living Father hath ſent me, and I live by the Father; ſo he that eateth me, even he ſhall live by me.* So that ye ſee, this Chapter is ful of it, here is a cloud of witneſſes: I ſay therfore, That every godly, gracious man, is a living man, and lives another life from the life of the world, a ſpiritual life, and is in the ſtate of ſpiritual life.

For the opening of this Truth unto ye, We muſt firſt of all enquire, What this Spiritual life is. Take therefore this deſcription of it: *It is that ſupernatural perfection of ſoul, whereby a man being united unto Chriſt, by the Spirit, is able to act, move, and work towards God as his utmoſt end.*

Firſt (I ſay) [*It is a ſupernatural perfection*] There is ſome perfection in every life: Life is the greateſt good and perfection: Death is the greateſt evil. Therefore when the Lord threatned *Adam*, to puniſh him for eating the forbidden-fruit, he ſaies, *The day thou eateſt thereof, thou ſhalt die the* DEATH. Death is the greateſt evil, and ſo Life is 1. Gen. 2. 17

the greateſt good and perfection. And this the Devil knew
Job 2. 4. full well, when he ſaid, *Skin for skin, and all that a man hath will he give for his life.* So that life is a perfection. But I ſay, this Spiritual life, It is the Supernatural perfection of the ſoul. And therefore in the 4. chapter of the *Epheſians*, and the 18 verſe, This life of the Saints, the very life of the Saints is called *The life of God.* 'Tis a ſupernatural perfection of ſoul therefore.

2. Secondly, As it is a ſupernatural perfection of Soul: So *it riſes from our Union with Chriſt by the Spirit.* A man is united to God by faith, and by the Spirit: and as our outward life does ariſe from the union between the ſoul and the body; and though the body be never ſo fair or full, yet if it be not united to the ſoul, it is but a dead carkaſs: So our Spiritual life, it doth ariſe from our union with Chriſt; and though a man have never ſo many moral virtues, and his converſation be never ſo fair, yet if not united to Chriſt by the Spirit, he is but a dead man, ſpiritually a dead man. And therefore ſaies the Apoſtle here in the Text, *Neverthelеſs I live, yet not I, but Chriſt liveth in me.*

3. Thirdly. As it ariſes from our union with Chriſt, by the Spirit: So (I ſay,) It is that Supernatural perfection, *whereby a man is able to act, and move, and work towards God as his utmoſt and laſt end,* And therefore ſaies the Apoſtle in the former verſe, *I through the Law, am dead unto the Law, that I may live to God.* To God, as my laſt and my utmoſt end. And when a man is able to act, and move, and work towards God, as his laſt, and utmoſt end, then he is ſaid to live ſpiritually. So that then ye have this deſcription of our ſpiritual life; I repeat it again. *It is that ſupernatural perfection of ſoul, whereby a man being united unto Chriſt, by the Spirit, is able to act, and move, and work towards God, as his utmoſt end.*

Queſt. 2 *Secondly. Whereby may it appear, That every godly, gracious man, is thus a living man, made partaker of this ſpiritual life, ſo as to be able to act, and move, and work towards God as his utmoſt end?*

I will

I will take but the Three ordinary lives that are in the world. The *Vegetative* life, the life of *Plants* and *Herbs*. The *Sensitive* life, the life of *Beasts*. And the *Rational* life, the life of *Man*. And I wil shew ye, That the *Essential properties* of all these lives, are in a Spiritual way in the godly; and then the Argument will lie thus: If the Essential properties of all these lives be in a spiritual way in every godly man: then certainly, every godly, gracious man, is a living man, and in the state of life; living another life from the life of the world. *Answ.*

First. Take the life of *plants* and *herbs*, or of *flowers*, and what is the *Essential property* of the *Vegetative life*? It is to *grow*; no sooner hath a thing the Vegetative life, but it does grow. All plants, and herbs, and flowers, they grow, and trees they grow, because they have this Vegetative life. And so the Saints do, they grow in grace. It's said of them in the 84. *Psalm*, *They go from strength to strength*. It is an *Hebraisme*, and it notes Augmentation; *From*, *To*, notes Augmentation. And the like *Hebraismes* ye have in the New-Testament. In *Rom.* 1. 27. *For therein is the righteousness of God revealed, from faith to faith*. It notes the augmentation of faith. And so in 2 *Cor.* 3. *ult*. *But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory*. It notes an augmentation of glory. And so, *They go from strength to strength*. That is, they grow in strength; it notes, an augmentation of their strength. But suppose they do want the Means, and want the Ordinances, do they grow then? Yes. It is that which is said in the same *Psalm*; *Though they walk thorow the valley of Baca*, and be in a dry place, where no water is; yet they go on from strength to strength. And, *we* ALL *with open face beholding as in a glass, the mirror of the Lord, are changed from glory to glory*. Not some, but all; all believers, and all the godly, they do grow in grace. And this ye know, is the difference between a Painted child, and a Living childe, Take a living child, and though he be but little, and very weak, yet he grows bigger. But now, a child that is painted 1.

ted upon a wall, a painted child grows not: and if a man come to ye and say, What's the reason that this child does not grow? two or three years agone he was as big as now he is? you will easily answer, because he is but a painted child, he is not a living child; if he were a living child he would grow. Now the Saints and people of God, they grow in grace, and therfore they are living children: they are living children, and therefore they grow in grace.

2. Secondly. What is the *Essential property* of the *Sensitive* life, of the life of *Beasts*, of the life of *Birds?* (for they live another life than the life of Trees, and the life of Flowers, and of Herbs) what is the Essential Property of that kind of life? The Essential property of that kind of life is, *To be sensible of good or evil sutable unto them.* And so the saints and people of God are: they are sensible also, they are not past feeling, as tis said of wicked men, but they are sensible of things sutable to them. Indeed, they have not the sence and feeling of things as they would, or do desire: but there are Three things which the Saints and people of God are all sensible of. They are sensible of their *Sins*; especially if they be committed against their knowledge. They are sensible of the *Hiding of Gods face* from them. And they are sensible of the *Churches miseries.*

1. They are very sensible of their *sins*: And therefore *Paul* *Rom.7.* cries out, *O wretched man that I am! I find a law in my members:* 23,24. *O wretched man that I am!* Ye reade in other places of his Epi- *2Cor.12.* stles, he saies, *He will rejoyce concerning his Afflictions & Infirmi-* 10. *ties.* He tels us how he was ston'd, & how he was imprison'd, scourg'd, whipt: & in al that he does not cry out, *O wretched man that I am!* But now finding the law in his members, he is more sensible of that than of any affliction; here now he cries out, *O wretched man that I am, who shall deliver!*

2. And as for the *Hiding of Gods face*: The people of God are the most sensible of that too. For ye know what *David* *Psal.42.* said, *As a sword in my bones, while they said unto me, where* 10. *is now thy God?* The Lord had hid his face from him: Oh! (saies he) This is a sword in my bones, while men say unto

to me, Where is now thy God? And so our Lord and Savior Christ, when he was upon the crosse, he cries out, *My God, my God, why hast thou forsaken me?* He does not cry out unto his *Apostles*, and *Disciples*, why have you forsaken me? They all left him, and yet he did not say, Oh! *Thomas*, Oh! *Peter*, Oh! *Matthew*, Oh! al my *Disciples*, and *Apostles*, why have you forsaken me? And the Sun had withdrawn his light; and he does not say, why hast thou forsaken me? He felt many pains, being pierced thorow, nail'd unto the Crosse; and yet He does not cry out and say, Oh! what pains, and tortures do I feel? But, as sensible of this more than of all His outward torment, He cries out, *My God, my God, why hast thou forsaken me?* And as 'tis with the Head, so 'tis with the Members. *Matth.*7 46.

And, as unto the *Miseries of the Churches.* Ye know how it was with *Jeremiah*; *O that my head were a fountain of tears, that I could weep day and night for the slain of my people.* Thus (I say) a godly man, though he have not the sence and feeling of his sin, and of other things as he would have; yet these Three things he is especially sensible of: Sensible of his own *Sin*, especially that committed against knowledge. The *Hiding of Gods face from him.* And the *Miseries of the Churches.* Surely therefore, he is alive, he hath this Essential property of this life in a spiritual way, and therefore he is alive, and in the state of life. 3. *Jer.*9.1

Thirdly. Take now the Third life, the life of *Reason*, the *Rational* life, the life of *Man*: And what is the *Essential Property* of that life? It is, *To understand, to know, & to reflect upon a mans own actions, whether they be Good or Evil.* A Beast does many actions: but a Beast hath not power to reflect upon his own action, to consider whether it be Good or Evil, when he hath done the action. Herein a man is distinct from a Beast. A Beast understands not, knows not, is not able to reflect upon his own action, and to consider whether it be good or evil when he hath done it. But now a Man that hath this Rational life is; and the more of man in a Man, the more he is able to reflect upon his own action. 3.

on. Look I pray into the 46. Chapter of *Isaiah*, and there ye shall find this to be the Essential property of a Man: at the 8. verse, *Remember this, and shew your selves men.* Wherein? *bring it again to mind, O ye transgressors.* Reflect upon your own action, and consider what ye have done, and thus ye will shew your selves to be men, to have the life of men in you. And upon this account, when as the Prodigal bethought himself, then he is said to return unto himself. Now every godly, gracious man hath this power, to reflect upon his own action. And therefore converting *Ephraim* is brought in thus, *Smiting himself upon his thigh,* saying, *Oh! what have I done?* And in that of the Epistle to the *Corinthians*, it is said, *Know ye not, how that Christ is in you, unless ye be reprobates.* That is, unless ye be Reprobates, ye may know that Christ is in you. A Reprobate indeed, does not reflect upon his own action; but as a beast he goes on: he Prayes, (may be) and does not reflect upon his Prayer when he hath done: He Hears the Word, and does not reflect upon his Hearing when he hath done: he Sins against God, and does not reflect upon his own action, and Sin, smiting himselfe upon his thigh, saying, Oh! what have I done? But now, every godly, gracious man does thus reflect upon his own action, and is able to do it. So then, take the Argument in the whole, and it lies thus: If a godly, gracious man, have all the Essential Properties of those Three lives, in a spiritual way and manner; then certainly he is in the state of life, and does live a spiritual life. Now (as ye have heard) Every godly, gracious man, hath all the Essential Properties of al these Three lives, in a spiritual way and manner; and therefore, certainly he does live a spiritual life, he is in the state of life.

Jer. 31. 19.

2 *Cor.* 13. 5.

Quest. 3 *But how may it appear, that others are not in this state of life? that a wicked man is not in the state of life? that a wicked man is a dead man, spiritually dead? that the godly, and the godly only, are made partakers of this spiritual life, and that others are not?*

Answ. Our Lord and Savior Christ does speak expresly, *Ye will not*

not come to me, that ye may have life. But look into the 3. Chapter of *John*, and the 36. verſe, and ye ſhall find theſe words. *He that beleeveth on the Son, hath everlaſting life: and he that beleeveth not the Son, ſhall not ſee life.* Shall not ſee life; (mark thoſe words) he ſhall not come within the view, or *ſight* of life, or of the good things of life. He does not barely ſay, He ſhall not *live*: No, but he ſhall not *ſee* life, he ſhall not *ſee* the good things of life. So that plainly then, He that beleeveth not, is a dead man, ſpiritually a dead man, and lives not this ſpiritual life. *Joh.* 5. 40

But all motion does not come from life: can a man act, move, and work, and not be alive? Even wicked men, they Pray, and they Hear, and they Reade, and they Meditate, and they Act, and Move, and worke towards God, and they do many good things, and have many Moral vertues; and can all this be, and yet no life in them? *Object.*

Yes. For ye know, a Watch, or a Jack, or a Clock; they all move, and act, and work, and yet they have no life. Though a wicked man may act, and move, and work towards God; yet notwithſtanding, that motion does but ariſe from the natural perfection that is left in him by the fall. Take a Civil man, and though he have many moral vertues, what is there in him that lies beyond the reach of Nature, with the dye of Goſpel-Education. But now, this Spiritual life, it is a Supernatural perfection. Indeed it is ſaid of Hypocrites, They have a Name to live: I but, they are dead; they are accounted living, but they live not: why? becauſe they are not united unto Chriſt by the Spirit, which is the other property of the Spiritual life. This Spiritual life (I ſay) It is the Supernatural perfection of the Soul, whereby a man is able to act, and move, and work towards God as his utmoſt end. Now there is no wicked man, that is able to move towards God as his utmoſt end: for, (as the Schools well ſpeak) wicked men, they do Uſe what they ſhould Enjoy, that is God: and they do Enjoy what they ſhould Uſe; that is, the World. What wicked man is there in all the world, that is able to move, and *Anſw.*

work towards God as his laſt and his utmoſt end? There is a Twofold End: There is an *Hither*-End, or a *Proxie*: and a *Remote*-End: A Hithermoſt End, and a Remote, or ones Utmoſt End. A wicked man indeed, he may have *God* at the Hither-End of his action; but *Himſelf* is at the Utmoſt End. Look I pray into the 2 of *Samuel*, the 3. Chapter, at the 17, & 18. verſes, and there you ſhall reade to this purpoſe. Abner *had communication with the Elders of Iſrael, ſaying, Ye ſought for* David *in times paſt to be King over you: Now then do it, for the Lord hath ſpoken of* David, *ſaying, By the hand of my ſervant* David, *I will ſave my people Iſrael.* Here now he hath *God* in his eye, and the fulfilling of the Lords promiſe; here is one End, why he would bring about the Kingdom to *David: For the Lord hath ſpoken of* David, *ſaying, By the hand of my ſervant* David, *I will ſave my people Iſrael.* But now look a little higher, and you ſhall ſee, what his Utmoſt End was, in bringing about the Kingdom to *David:* He falls out with the ſon of *Saul*; and *Sauls* ſon comes to him, and ſaies, *Wherefore haſt thou gone in unto my fathers concubine?* verſe, 7. Whereupon *Abner* was very angry (at the 8. verſe) *Then was* Abner *very wrath for the words of* Iſhboſheth, *and ſaid, Am I a dogs head, which againſt Judah doth ſhew kindneſs this day unto the houſe of* Saul *thy father, to his brethren, and to his friends, and have not delivered thee into the hand of* David, *that thou chargeſt me to day with a fault concerning this woman? So do God to* Abner *and more alſo, except, as the Lord hath ſworn to* David, *even ſo do I to him: to tranſlate the kingdom from the houſe of* Saul, *and to ſet up the Throne of* David *over Iſrael.* (Mark) Here was *Self*; he would be revenged of him: Indeed, he ſet *God* at the Hither-End of the action; but it was *Self* that was at the Utmoſt End of the action. And ſo it is with a wicked man; though he may have *God* at the Hither-End of his action; yet *Himſelf* is at the Utmoſt End of his action. 'Tis not ſo with a godly, gracious man; but though *Self* may be at the Hither-End of his action; *God* is the Utmoſt End: and if you ask him, Neighbor, Friend, why do you thus Pray, and Hear, and Reade, and Meditate? Oh!

Oh! (saies he) that my poor soul may be comforted; for I am one that am of a troubled spirit: Well, but why would you be comforted? I would therefore be comforted, That I might serve God the better. Here his own comfort is at the begining of the action, but God is at the utmost-end. Take a wicked man, (I say) and though he doth act, and move, and work towards God; yet he wants a supernatural perfection, he is not united to Christ by the Spirit, he does not act, and move towards God as his utmost-end. But now, every godly, gracious man doth, and therefore He, and He alone is the living man, that hath this Spiritual life, that is in this state of life.

Is all a Civil mans Civility nothing? and are all Moral Vertues nothing? are all these then good for nothing? *Quest.*

Yes, they are in themselves good, and they are good for somthing; but they are not good to make a man spiritually alive. If a man come and offer you a brass six-pence, or a brass shilling; and you say, No, it will not go: and if he reply and say to ye, But though it be brasse, is it good for nothing? You will say, Yes, 'tis good for somthing, brass is good for somthing, but 'tis not good for money, it will not go for pay, it will not pay your debt, 'tis not sufficient to fetch you out of prison; it will not make you alive, 'tis not good for this. So now say I: Do ye ask whether these be good for nothing? I say, Yes, they are good, all moral vertues are in themselves good; but they are not good for to pay your debt, they are not good to make you alive, they can never make you spiritually alive; 'tis only grace, and union with Jesus Christ by the Spirit, that must make a man alive, Spiritually alive; and this only the Saints and people of God have; and therefore they only are the living men, every Child of God is a living man, and none else. *Answ.*

If this be so: What abundance of comfort is here, unto all the Saints and people of God! He only lives, (comparatively), that lives this spiritual life; the Saints and people of God they are alive. Doest thou therefore beleeve? art *Applyca.*

thou united to Jesus Christ by the Spirit? then thou art alive, and in the state of life, made partaker of this *Spiritual* life. And doest thou know what it is to be made partaker of this Spiritual life? doest thou know what a life it is that now thou livest? It is a life, better and beyond the life that thou shouldest have lived in the state of innocency: for as the second Adam is more excellent than the first *Adam* was; *The first man* Adam *was made a living soul; but the second Adam was made a quickning Spirit.* So that life that comes from Christ the second Adam, is better and beyond that life that you should have had from the first *Adam* in the state of innocency.

1 *Cor.* 15. 45.

Of all lives, this Spiritual life (that now I am speaking of) is the most *Pleasant life.* In the 36. *Psalm,* saies the Psalmist concerning the godly, (at the 8. verse) *They shall be abundantly satisfied with the fatness of thy house: and thou shalt make them drink of the river of thy pleasures.* Now, as *Austin* doth well observe upon that place, The River hath many waves, one following upon another: & so are the pleasures of the Saints, the Spiritual pleasures; one wave, one pleasure following upon another; and it is a deep river. Oh! but a River may be dry. Nay, it cannot be dry if it be maintain'd with a Fountain, and with Springs. Now see what follows, (at the 9. verse) *They shall satisfie themselves of the river of thy pleasures*: Why? *for with thee is the Fountain of life.* So that, if a man do but enjoy God in Christ, and be united unto Christ by the Spirit, he hath this life, which shall be as a river of pleasures maintained with a Fountain. Yea, this life it shall know no end. Your lives now, they run into death: but this life, this Spiritual life, it shall know no end. The Apostle argues unto the Romans, that they should die no more, because they had cõmunion with Christ in his death: And therefore (saies he) *In that he died once, he shall die no more.* And so, you having communion with Christ in his death, you shall die no more: once alive spiritually, and ye shall die no more. Who can go to Heaven and pull Christ out of Heaven? In the 2. Chapter

Rom. 6. 10

of

of *Paul* unto the *Ephesians*, the 5. ver. saies the Apostle there, *Even when we were dead in trespasses and sins, hath he quickned us together with Christ: and he hath raised us up together, and made us sit together in heavenly places in Christ Jesus.* Here's sitting together in heavenly places with Jesus Christ; and we are raised up in Christ. So then, if once ye have this Spiritual life in Christ, ye shall never die again Spiritually.

And this life (that now I am speaking of) 'tis of all other lives, the most *Communicative* life. A Man does communicate life unto his Child; but his Child is not able presently, assoon as 'tis born, to communicate life unto an other child. One Beast does communicate life unto another; the Sheep communicates life unto the Lamb: but the Lamb assoon as 'tis brought forth is not able to communicate life to another, and beget another. And so, the Herb communicates life to another, but not presently assoon as 'tis an Herb. But now, no sooner does a man partake of this Spiritual life, but he is presently able to communicate life unto another: *When thou art converted, strengthen thy brethren.* No sooner was *Paul* made alive by another, but he presently goes and communicates this life unto his brethren. *Luke*, 22. 32.

And let me tell you one thing more: Though your sins have been very great while you were in the state of death, before you were made partakers of this Spiritual life: yet when once ye come to partake of this spiritual life, the Lord wil look upon al your former sins under another consideration, a *mollifying* consideration. *This my son was dead* (saies the father of the Prodigal) *and is now alive*: that is all. He does not say, This was a *Whoremonger*, or this was a *Riotter*, or this was a *Spend-thrift*, and now he is returned and come home to me for meat: No, but in *mollifying* terms, only thus, *This my son was dead, and is now alive.* And ye know what is said of *David*, *David* committed a great sin in the murder of *Uriah*: and yet saies the Lord concerning *David*, *He turned not aside to the right hand or to the left, save* *Luke*, 15. 32. 1 *King.* 15. 5

ſave only in the matter of Uriah. He does not ſay, Save only in the *murder* of *Uriah*; but in a *mollifying* term, he ſaies only ſo, Save only in the *matter* of *Uriah*: a mollifying term: Why? becauſe that *David* had repented of the Sin, & now the Lord does not Look upon it, but under this mollifying term; Save only, in the *matter*; not in the *murder* of *Uriah*, but in the *matter* of *Uriah*. And ſo, if thou do repent, and turn unto the Lord thy God, though thy ſins have bin very great in the ſtate of thy death, yet if once come to be made partaker of this Spiritual life, the Lord will look upon all thy former ſins under other terms, and mollifying conſiderations: He will not ſay, Here's this poor wretch, that now I do look upon as a *Drunkard*, or a *Swearer*; but he will ſay thus; This my ſon was dead, but is now alive: this my daughter was dead, and is now alive. Thus the Lord will look upon your former evils, if once ye come to be made partaker of this Spiritual life. Oh! therefore, what a bleſſed condition are the Saints and people of God in, that are made partakers of this ſame Spiritual life. I remember it is written of a certain *Martyr* in the Primitive times, a woman; when ſhe was brought before the enemies of the Goſpel, they put divers queſtions to her, and ſhe anſwered all their queſtions with one anſwer, which was this: *Chriſtiana ſum*, I AM A CHRISTIAN. When they ſaid unto her, Woman, Art thou married or no. *I am a Chriſtian*, ſaies ſhe. What Parents haſt thou, Woman? *I am a Chriſtian*, ſaies ſhe. Woman, Where doeſt thou live? *I am a Chriſtian*, ſaies ſhe. She anſwered all their queſtions with this, *I am a Chriſtian*. And ſo, me thinks a man may anſwer all objections that are made unto him with this: *I am alive in Chriſt*. But, thou haſt a dead Eſtate, much of it is loſt at Sea, or at Land. Well, but *I am alive in Chriſt*. But, haſt thou not a dead Husband, or a dead Wife, or a dead Child? *I am alive in Chriſt*. But, is not thy Name dead and buried under reproaches? *I am alive in Chriſt*. A poor ſoul may anſwer all with this; *I am alive in Chriſt*. Oh! what a bleſſed thing is it, for a man to be made partaker of this

Spiritual

Spiritual life! This is the condition of all the Saints. Art thou therefore alive, and made partaker of this Spiritual-life? bleſſed art thou from the Lord, and thou ſhalt be bleſſed to all eternity.

Object. *I am affraid that I have not this Spiritual life; for my heart is Dead, and Cold, and Stiffe: and dead men, they are Cold and Stiffe, very Stiffe: and truly ſo 'tis with me; My heart is Cold, and Dead, and Stiffe, and therfore I fear I am free among the Dead, and not free among the Living.*

Anſw. Have ye not heard, That there is a deadneſs which is oppoſite to *Livelineſs*, aſwel as a death that is oppoſit to *Life?* And were thine heart dead, with a death oppoſite to *Life*, thou couldſt not feel it. And I appeal to thee; If that thy ſoul be alive in oppoſition to *death*; haſt thou not more cauſe to be thankful, that thy ſoul is alive in oppoſition to *death*, than to be diſcouraged, that thy ſoul is dead in oppoſition to *Livelineſs?*

But there is a difference (ye know) between the coldneſs of a *Living* man, and the coldneſs of a *Dead* man. Take a *dead* man, and if he be cold, 'tis not al your fires wil put warmth into him, or your *Aqua-vitæ*, or your chafing and rubbing of him, or your warm beds that will make him warm. But now, take a man that is cold, and *Living*; and if ye chafe him, or bring him to the fire, or lay him in a good warm bed; he recovers his warmth again. And ſo 'tis with a godly heart, though cold, yet bring it unto the Ordinance, either Publickly, or Privatly, and it recovers its warmth againe: and hath it not been even ſo with ſome of you?

It's true, A Dead man is *Stiffe*. But have you found your ſelves in a way of ſin, an evil way; and are ye ſo ſtiffe therein, as ye will not be put out of your way, no not by admonition? then ye are ſtiffe indeed. There are two men that are out of their way, (ſuppoſe) The *Traveller*, and the *Thief*: The *Traveller* is out of his way: and if you come to him and ſay, Sir, you are much out of your way: He hearkens to ye, and he thanks ye, and he returns into his way

again

again. But if ye come to a *Thief* and ſay, Sir, you are out of your way, He laughs, and ſcorns, and comes not into the way. So, there are ſome indeed, that are out of their way; and if you do come to them and tell them, that they are out of their way; they will bleſſe, and praiſe the Lord for your admonition, and labor to return into their way again. But ſome there are, that if ye tell them, that they are out of their way, they will rather ſcorn and jeer at it; What have you to do to meddle with me? what have you to do to meddle with my waies? meddle with your own matters. Theſe men are ſtiffe, they are ſtiffe indeed; why? becauſe they are dead; they are ſtiffe in the way of their ſin, and they wil not be ſtird out, no, not by Admonition, why? becauſe they are dead. But I appeal to ye, whether is it thus with ye or no? Don't ye ſay rather, I praiſe the Lord, though ſometimes, (yea many times) I am out of the way, and in the way of ſin; yet I can rejoyce in an Admonition, and bleſſe the Lord for an Admonition: Yea, this I can ſpeak, though my heart be ſometimes very cold, yet I have found heat, and warmth recovered again, either under a Publick, or under a Private Ordinance: Well then, be of good comfort, thou art not dead; though thou mayeſt be aſleep, yet thou mayeſt be among the living.

Object. *I am affraid that I am not alive ſpiritually, that I am not made partaker of this ſpiritual life, becauſe I do not grow in grace; and this is the difference between a Living child and a Dead child: the Dead, painted child grows not, but the Living child grows: and the Lord knows, I do not grow in grace, and therefore I fear that I am but the painted child of God, and I am not the Living child.*

Anſw. If this were true, it were ill: for growth (indeed) is a ſign of life. But whoever you are that make this Objection, and lie under this fear: Give me leave to propound to ye Two or Three Queſtions.

1. Firſt. Do ye not grow more out of love with your own Righteouſneſs, and with your own Duties, as to the reſting on them? The ſtronger a man grows in grace, the more he grows

grows into Christ; and so, the more he grows off from Himself, and his own Righteousness.

Secondly. Do ye not find, that ye are lesse subject to be offended now than heretofore ye were? When a man is in the state of Nature, and in Spiritual death, then he is apt to be offended against all actions, against the good way of God, and the people of God; This is your Godlines, these are your Professors, and they are all so: very apt to be offended. When a man is converted, and turn'd to God; while he is weak in grace, he is apt to stumble, and to be offended; but the stronger he grows in grace, the lesse he will be offended. 2.

Thirdly. Whether do ye not grow more off from the youthfull things that godly men do look unto? I say, the things that the youthfulness of godlines is taken much with? Ye know, that Youth is taken with many things that the state of man is not. A child, a little child is taken with Babies, and with Rattles, and with Gaies; and when it grows bigger to eight, nine, or ten years old, 'tis taken with other things; and as the child growes into a man, so he grows off from those childish, and youthfull things. There are some things, that the youth of godlines is taken withall; as, taken much with expressions in Prayer, and Duty, and Hearing the Word; and taken much with the Sence & feeling of Gods love; (this is good) & they cannot live without it. But when a man grows into more strength of grace, then he grows off from these things that the youth of godlines is taken withal, and he is more able to live without them; heretofore he could not live without such an expression in Duty, and he could not live by faith alone: but now, when once he grows to a man in grace, he is more grown off from that which the youth of godlines is taken withall. Now upon all these things, I appeal to ye, who ever ye are that makes this Objection, and say, Ye cannot grow in grace, and therfore affraid that ye are but the painted child of God, and not the living child of God: Whether do ye not find, that ye are more grown off from those 3.

things that the youth of godlineſs is taken with? Whether do ye not find, that ye are leſſe ſubject to be offended now, than you were heretofore? And are you not more grown off from your own Righteouſneſs? Yes, I muſt needs ſay this, through the Lords goodnes and mercy to me; though I am not grown in grace as I deſire, yet I am more grown off from my own Righteouſnes than I was heretofore: and I am not ſo ſubject to be offended at the good ways of God and the people of God, as heretofore: And (I praiſe God) I can live off from thoſe things that the youth of godlineſſe is taken withal: Wel, be of good comfort, thou art grown, and thou art not the painted child, but, for ought I know, thou mayeſt be the living child, dear and precious with the Lord thy father.

Object. *But there is one thing yet ſticks with me, and makes me affraid that I am yet dead in my ſins & treſpaſſes, and that I am not made partaker of this Spiritual life, and that is this*; I am alive to the World: *Can a man live unto God and to the World too? when I go into the world, and upon my worldly occaſions, then I am very lively*; *but when I come to Duty, then I am dead, and my heart dead, and therefore I am affraid that I am not alive to God, and made partaker of this Spiritual life.*

Anſw. This (if true) is very il: for I find in that 13. of *Matthew* (the parable of the ſeed) that there are Three *falſe* grounds, unto one *true* ground; three unſound hearts, to one ſound that live under the Goſpel, and the preaching of the Word; And that ground that goes the furtheſt and yet falls ſhort of the truth, is the ground that received the Word; the thorny ground, & the thorns choak'd it: 'Tis the worldly Profeſſor. Three to one, falſe; and the worldly Profeſſor goes the furtheſt, ſuch a one as is choak'd in Duty with the world.

But yet notwithſtanding, let me tell ye this: Every man is not alive to the World, or a worldly man; that does uſe the things of the world, or that is active, and chearfull in the way of his Calling: For the things of the world, they are the materials of our grace, that our grace workes upon while we are here below. Yea,

Yea, let me tell you further, (and I pray obſerve it warily) Poſſibly a man may ſee a greater beauty in the things of the world, after converſion, than ever he ſaw before. As now, in the caſe of the *Law*: while a man is in the ſtate of nature, then he is under the *Law*; but when a man is converted and drawn to Chriſt, then he is free from the Law; and then when he is freed from the Law; he ſees a greater excellency in the Law, then ever he ſaw before converſion: for then ſaies he; Now I ſee, that the Commandement is holy, juſt, and good: indeed, as to the point of *juſtification*, he ſees a greater emptineſs in the Law than ever he did before; but as to the point of *Rule of life*, he ſees a greater beauty in the law than ever he did before. So *Paul* did, as ye reade in the 7. of the *Romans*. So in this caſe: though as to the point of *Satisfaction*, a man after he is converted ſees leſſe in the creature than ever he did before; yet as to the point of *Chriſts purchaſe*, looking upon the creature as the purchaſe of Jeſus Chriſt, Chriſt hath purchaſed theſe for me; he ſees a greater beauty in them now than ever before: for (ſaies he) Chriſt hath purchaſed theſe, and all theſe are mine in Chriſt, & Chriſt hath paid for me; Chriſt is mine, and I am Chriſts, and theſe are mine, and all is Chriſts: Though as to the matter of *Satisfaction*, his ſoul cannot be ſatisfied, he ſees leſſe in the world than ever he did before; yet as to the matter of *Chriſts purchaſe*, a man after his converſion may ſee a greater beauty in the things of the world than ever he did before.

Only here, I remember the ſtory of *Anſelme*, walking abroad in the fields, he ſaw a Shepherds boy that had taken a bird: and having tied a ſtone unto the leg of the bird, the bird offered to fly, and mount up, but ſtill the ſtone at her heel pul'd the bird back again: Whereupon *Anſelme* fals a weeping; Thus (ſaith he with himſelf) it is with men, they ſomtimes offer to mount up to God in good purpoſes, but then they have ſome earthly buſineſs at their heel, and that makes them fall down again: they purpoſe, and purpoſe; and offer, and offer to mount up to God; but there's a ſtone

at the heel, ſome earthly buſineſs at the heel, and ſo they fall down to the earth again. So if it be with you now, if you have a ſtone at your heel, a Calling at your heel, an Imployment at your heel, an earthly buſineſs at your heel; yet if every day you are mourning, and lamenting over it, and ſaying, Oh! what a clog have I at my heel! what a ſtone have I at my heel! Oh! Lord, when ſhall I come to Heaven, that I may be freed from this clog at my heel? I ſay, if you mourn, and lament over this clog that you have at your heel, it rather argues, that you are alive than dead; and therefore take in al the comfort that hath been ſpoken concerning this Truth; The Saints and people of God, are in a moſt comfortable ſtate upon this account.

Queſt. But you will ſay unto me: *Is there nothing in this Doctrin but Comfort? is there no Duty that this Doctrine cals for at our hands? Suppoſe now, that I be alive, ſpiritually alive; that indeed I am not the Painted child, but I am the Living child of God, and made partaker of this Spiritual life; What is my Duty now that does flow from hence?*

Anſw. Surely, you will be thankful for your life. If your outward and momentary life were given you for a prey, you would be thankful: and will ye not be thankful for this life? this Spiritual life? this Pleaſant life? this Eternal life, that never ſhall be taken from you?

But there are Three things I wil propound to you in particular.

1. *Duty.* Firſt. If we be alive indeed, & made partakers of this Spiritual life: *Why then ſhould we not live at an higher rate than the world does which have none of this life?* The Beaſt lives at an higher rate than the Plant, or the Herb does; why? becauſe it hath an higher life than the Plant, or Herb hath. Man (as man) lives at an higher rate than the Beaſt does; why? becauſe man (as man) hath an higher life than the Beaſt hath. And if a man have this Spiritual life, he hath a life that is higher than the men of the worlds life is: and therefore, if we be alive, and made partaker of this Spiritual life; why ſhould we not live at a higher rate? why ſhould

ſhould I not ſay to my own ſoul thus, (and ſpeak it often) O my ſoul, Wherein doeſt thou live at a higher rate than Civil men do? thou haſt a higher life, (thou ſaieſt) why doeſt thou not then live at a higher rate?

Secondly. If we be alive indeed, and made partakers of this Spiritual life: *Why ſhould our hearts run after the things of the world, ſo as to feed on them as our meat, to be ſatisfied with them?* Every life lives upon ſome meat that maintains it, and is ſuitable to it. The Herb hath one kind of life, and it hath a meat which ſuites to it. The Beaſts have another life, and they have a meat that does ſute to that life. Man hath another life different from the Beaſt, and therefore he hath a meat that does ſuit to his life. Now this Spiritual life, 'tis another kind of life than the natural life of man is, and therefore it muſt have a meat that does ſute with it, meat that the world knows not of. Saies our Savior, *I have meat to eat that you know not of.* This life of grace, it is a hidden life; and therefore the meat thereof that it lives upon, 'tis an hidden meat. Then if you are alive indeed, and have this Spiritual life; why do you live upon theſe outward things? and why ſhould our hearts run out after theſe outward things, ſo as to live upon them, and make them (as it were) our meat, for the ſatisfaction of our ſouls to live upon. 2. *Duty.* *John.* 4. 32.

Thirdly. If we be alive indeed, and made partakers of this Spiritual life, *Why is our Communion and Fellowſhip together no more living?* Why no more living Fellowſhip and Communion? why is our Conference no more warm and living? A living coal warms (ye know:) There is this difference between a living coal, and a dead coal: Take a Dead coal, and though it be never ſo great or ſmall, it ſullies and blacks (more or leſſe) but it warms not. But take your Living coal, which hath fire in it, and though it be never ſo great or ſmall, it does warm, in proportion, more or leſſe it warms: And if we be as Living coals, why then is our Conference and Communion together no more warming? When ye go into Wicked and Ungodly company, there 3. *Duty*

there ye meet with dead coals, and there ye are ſullied, and dirtied, and black't by them. (I ſay) If ye indeed be living coals, why is your Conference no more warm and living? Oh! what ſad times are we now fallen into? Heretofore, ſome four, or ſix, or ten years ago, ye ſhould not come into a Chriſtians company, but you ſhould have ſome heart-warming Conference that you ſhould bleſs God for many yeers after. As 'tis ſaid of *Junius*, he came into a poor countrymans houſe, and he ſpake ſo feelingly of Chriſt, that he thought it was not Knowledge only, that would ſerve a mans turn, and thereupon he thought of his own condition, and was turned to God. And we reade of the *Martyrs* in the *Primitive times*, when they met together, they would ſpeak much of the *Kingdom*, the *Kingdom*, the *Kingdom* of *Heaven*! in ſo much, as their Accuſers, their Enemies, and Perſecutors, charged them, That they aimed at the *Empire*, and the *Kingdom*; whereas they were ſpeaking of a *Heavenly Kingdom*, and not of an *Earthly* Kingdom. But (I ſay) they were alwaies ſpeaking of the Kingdom, the Kingdom. And ſo heretofore, in former times, when Chriſtians did meet together, then they would ſpeak of the Kingdom, and ſomthing that would warm their hearts together, that they might be the better al the yeer after: But now, when we are met together, either our ſpeech is about Newes, or ſome Diſpute in point of Religion, or ſome other thing; yea, though it be upon the Lords-day. But if you be living coals, Where is your living Conference? and your heart-warming-Communion? Certainly, if you be alive in Chriſt indeed, and made partaker of this Spiritual life, you will live at a higher rate than the men of the world do.

Queſt. *Is there nothing in all this Doctrine, concerning thoſe that are dead in ſins, and made alive? hath this Doctrnie nothing to ſay to them?*

Anſw. Yes, it hath very much to ſay to them; Only, I am loth to be the meſſenger of death to any one of your ſouls? But if this Doctrine be true, That every godly man, is a living man

man, and in the ſtate of life, and none elſe; How many poor dead ſouls may this Doctrine find in Congregations! It's ſaid, that when the *Egyptians* found their firſt-born dead in their families, there was a great cry thorow Egypt, a great cry in every family. And were men as ſenſible of their ſouls, as they are of their bodies; Oh! what a great cry might there be in divers of your families! One crying out and ſaying, Oh! Lord, I have a dead Child, whoſe ſoul is dead. Another, Oh! Lord, I have a dead Servant in my family. Another, Oh! Lord, I have a dead Wife in my family, whoſe ſoul is dead. Another, I have a dead Husband, a dead Friend. I ſay, were men and women as ſenſible of their ſouls, as they are of their bodies, what crying! what a great cry this morning might there be found in this Congregation! But I chuſe rather to Exhort ye in the Name of the Lord, for to get this ſame Spiritual life that now I have been ſpeaking of: above all getting, to get this Spiritual life. Ye ſee into what ſad times you are fallen. Who knows how long he ſhall live? who knowes how long he ſhall be the owner of his Eſtate, Liberty, or Life? The Kingdom is ful of blood; and there is a blood-thirſty-diſpoſition that runs thorow the Kingdom: and if you and I have our lives taken from us, and we have not a better life; what a ſad condition ſhall we be in! Wherefore, I beſeech ye in the Lord, labor to get another life, this Spiritual life that ſhall never be taken from you; and the Lord give you hearts to do it.

But you will ſay, *How ſhould that be done?* *Queſt.*

Come unto Jeſus Chriſt: whatever thou beeſt (man or woman) now come unto Jeſus Chriſt. Saies the Lord Chriſt, *They will not come unto me, that they might have life.* *Anſw.* *John*, 5. 40 There are Three things that keep men from Coming to Jeſus Chriſt: One thing is, Mens *Negligence*: men think they can repent afterward, and they may have Chriſt afterward; and ſo for the preſent, they neglect coming to Jeſus Chriſt. Sometimes (nay alwaies) *Unbelief* keeps men off from comming to Jeſus Chriſt. For as faith brings Chriſt and the Soul

Soul together; So Unbelief keeps a man from coming to Jesus Christ. And another thing is, *Unwillingnes to part with all for Jesus Christ.* The young man ye have read of in the Gospel, went away sorrowful, when Christ said to him, Go and sel al, to come to Christ: so he did not come to Christ upon that account. And so, when we come to men and women, and say, You must come to Christ, and leave all your former Company; Nay, (say they) I can have Christ better cheap, upon better terms; and I cannot leave my Company, and my merry meetings, and so they come not to Christ. But I beseech you in the Lord, Come unto Jesus Christ; Oh! what ever thou hast been, Come unto Jesus Christ that you may have life.

Object. I know many will say, *I have been long dead in my trespasses and sins, and I fear there is no hope of life for me.*

Answ. Now mark what I say to that, and so I wil end al. There are Three mentioned in the Gospel, whom Christ raised from the dead. One a Maid, that lay in her fathers house, and Christ came in and took her by the hand, and said unto her, Arise. Another was a Young-man, that was carried out of his fathers house, and was laid out upon the Hearse; and Christ came, and said unto him, Arise. And the third was *Lazarus*, that had been four dayes dead and stank again; and Christ speaks to *Lazarus*, and he comes forth. And these Three (saies *Austin*) shews those that Christ wil raise up from the dead again. The first, (the maid that lay in her fathers house) notes that sort of sinners, that commit Secret sins, & never come abroad, never come into act. The second (the son that was carried out of his fathers house, and laid upon the Hearse) notes that sort of sinners, that sin openly; Swearers, and Drunkards, whose sins are abroad. And the Third, (that of *Lazarus*) notes that sort of sinner, that hath lien so long in the grave that he even smels again. Now I pray further observe this, That when Christ came to raise *Lazarus*, then Christ prayed, but he did not pray when he raised the other two; and he groan'd over him; he did not groan over the maid, nor over the young-

young-man, but he groan'd over *Lazarus*, to shew the difficulty of raising a poor sinner from the dead that hath lien long in his sin. And therefore, if there be ever a poor soul here that is dead in his sins; Oh! go to Christ while thou art young, and fall down before him and say, Oh! Lord, I have a dead heart of mine own, Oh! let me have life from thee. But whether thou beest young or old, here is yet hope; *Lazarus raised* as well as the young-maid, & young-man; *Lazarus*, that lay til he stank again in the grave, and therefore, yet there is hope though thou hast lien long. Wherfore, in the Name of the Lord, I beseech you all, Come unto Jesus Christ this morning. If there be ever a poor dead soul in this Congregation, as may be some there is, some Drunkard crept in, some Swearer, some Unclean wanton: Well, if there be ever a dead soul in this Congregation, now go to Christ that thou mayest have life: and I say to thee, Awake thou that sleepest, and stand up from the dead, and the Lord Jesus give us life.

SERMON II.

GALATIANS, 2. part of the 20. verſ.

——*Nevertheleſs I live, yet not I, but Chriſt liveth in me.*

Preached at Stepney. *July*, 9. 1648.

WE heard the laſt day, that two things eſpecially, are obſervable from theſe words: First. *That every godly, gracious man, is a living man, is in the ſtate of life, lives a ſpiritual life.* And this I have ſpoken to.

Doct. 2. Secondly. *That our juſtification by faith alone, is no enemy, but a real friend unto this our Spiritual life.*

Nevertheleſs, ζῶ δὲ and now I live; *but now I live.* As if he ſhould ſay, I never did live before; but now being juſtified by faith alone, and having the experience of this great Truth, *Now I live.* At the 16. verſe, he had ſaid, *That a man is not juſtified by the works of the Law, but by the faith of Jeſus Chriſt*; Whereupon it was, or might be objected: If a man be not juſtified by the works of the Law, then is he free from the Law, then is he dead unto the Law, then may a man live as he liſts? Nay, not ſo (ſaies the Apoſtle at the 19. verſe) *For I through the Law, am dead to the Law, that I might live to God*: (quite contrary) *That I might live to God, I am dead to the Law.* Yea, *and though I am crucified with Chriſt, yet now I live*, and I never did live till now; *but now I live*: This very principle of juſtification by faith alone, is the

the fountain, and original of all my ſpiritual life. And thus indeed you ſhall find: for if you look into thoſe three Epiſtles of *Paul*, To the *Romans*, the *Galatians*, and the *Hebrews*; ye ſhall find, that the Apoſtle does give this as the riſe unto all his Exhortations unto Holineſs of life. In the latter end of the Epiſtle to the *Romans*, the Apoſtle does exhort unto holy practiſes, and to a godly converſation: but in the begining, he does ſtate, and prove this Doctrine, of Juſtification by faith alone. So in this Epiſtle to the *Galatians*; So in the Epiſtle to the *Hebrews*: As if the only riſe of all our Holineſs, and Godly Converſation were this, Our Free-juſtification through the Blood of Chriſt, by faith alone.

For the opening, and cleering of this great Truth; I ſhal ſpend a little time in the Explication of the terms.

Firſt. *Juſtification by faith alone.*

Secondly. I ſhall labor to demonſtrate this Truth unto you, That Juſtification by faith alone, *Is the Fountain, and Original of all our Holineſs, and Spiritual life.*

Thirdly. Anſwer to ſome Objections.

Fourthly. Labor to ſhew ye, What there is in this *Free-juſtification by faith alone, that may, can, or doth advance our Holineſs.*

What is meant by this *Juſtification by faith alone?* *Queſt.* 1

That I may be underſtood by the meaneſt. By this *juſtification*, I mean, *That act of Gods grace, wherby through the imputation of our ſins to Chriſt, and Chriſts righteouſneſs unto us, God the father doth pronounce us righteous in his ſight.* This is juſtification. And this is done by the Righteouſneſs, and the Blood of Chriſt only, as the *Material* and *Meritorious* cauſe; 'Tis done only by *Faith* as the *Inſtrumental* cauſe, ſo we are ſaid to be juſtified by *Faith alone.* Yet not ſo, as that a man is juſtified by faith which hath no works; for all juſtifying faith is full of works: but theſe works do not come into our juſtification: As now, a mans ſervants, they have him to bed; Servants have their Maſter and Miſtris to bed, tend upon them to bed; but they do not go into the bed with *Anſw.*

them: They are with them again in the morning, they bring them water and neceſſary things, but they do not come to bed to them. Now (ſaies *Luther*) Juſtification is that bed, where Chriſt and a Beleeving ſoul lies: & though good works, Duties, and Prayers tend upon Chriſt, and where ever there is faith, there are theſe; yet this bed of Juſtification is kept free, and entire, and only for the Righteouſneſs of Jeſus Chriſt; and they come not to bed, they come not into this work. Or if you will thus: Ye know, that when an Iſraelite was ſtung in the wilderneſs, by a *fiery biting ſerpent*, he was then to look upon the *Braſen ſerpent*; and by the beholding of the Braſen-ſerpent he was cured; the looking of his eyes cured him. He had other members, there was the Arms, and the Legs, and other members that did accompany the Eyes; but though there were other members that did accompany the Eyes, it was the ſeeing of the Eyes that did cure the perſon. And ſo, though works do accompany faith; and there is no ſaving, juſtifying faith, but works accompany it; yet it is only the beholding of this Braſen-ſerpent by the eye of faith, that does cure the ſoul as to the point of Juſtification. When *Abraham* went up into the mountain to offer up his ſon, he ſpake to his ſervants to ſtay below, *Stay you here till I come again, at the foot and the bottom of this hill:* and ſo they did. Servants he had, but they ſtayed below. And ſo when a man goes up into this hil of juſtification, this high mountain, he takes only his faith with him, and he ſayes unto all his works, and unto all his duties, ſtay you below at the bottom of the hil; and there they attend. So that faith, juſtifying faith, though it hath alwaies works, yet they come not into this matter of Juſtification. 'Tis Faith alone that juſtifies. This by way of Explication.

Gen. 22. 5

Queſt. 2 But Secondly. You will ſay, *How may it appear now, that this free-juſtification of a poor ſinner by Faith alone, is the original of all our Holineſs and Spiritual life?*

Anſw. 1 Thus, it appears by contraries: *Contraries, have contrary Conſequences.* If the *Law*, and Juſtification thereby, be no friend,

friend, but a real enemy unto all our Grace and Holineſſe, then Juſtification by faith alone is a friend to it. But now take the Law, and you ſhall find, that juſtification thereby, is no friend, but a real enemy unto all our Holineſs, and the power of godlineſs. What greater enemies had the world ever to the power of godlineſs, than the Jews were? and they ſought to eſtabliſh their own Righteouſneſs, and to be juſtified by the Law. And now a dayes, What more bitter, & more fel enemy unto the power of godlineſs, than a Moral Civil man? Why? Becauſe though he do not underſtand himſelf, yet he doth ſecretly ſeek his acceptance with God, by his own doing, and good meaning. A man can never live to God, that lives in himſelf: So long as a man ſeeks Juſtification by his own doing, & working, he lives in himſelf. Therefore ſaies the Apoſtle, *I deſire not to be found in mine own righteouſneſs*, to befound in it. Hope is the Spring of action. The Plow-man plowes in hope, & he ſows in hope; Hope is the Spring of action. Now if a man ſeeks to be juſtified by the Law, or the works of the Law, there is no hope; for all works are imperfect: and if no hope, (ſaies the ſoul) why ſhould I work? as good never a whit, as never the better. That cannot be the Principle of our grace and holineſs, which can neither Convert a man, nor mortifie his ſins, nor quicken one to what is good, nor comfort, or free him from temptation. Now I pray, What is it that *Converts* a ſoul to Chriſt? is it the Law, or the preaching of the Law? Nay, (ſaies our Savior) *I will ſend the Comforter, and he ſhall convince the world of ſin.* But where do I receive the Spirit? Saies the Apoſtle in the next chapter, (the 3. of the *Galatians*) *O ye fooliſh* Galatians, *this would I know of ye, Received ye the Spirit by the preaching of the Law, or by the hearing of Faith?* Not by the preaching of the Law. And as for *Mortification of ſin*: Can the Law do that? Nay, (ſaies the Apoſtle in the 8. of the *Romans*) *The Law is weak: What the Law could not do, being weak, God ſent his own Son, to condemn ſin in the fleſh.* So that the Law cannot mortifie ſin, the Law cannot do it. And as for our Quickening unto what

*Phil.*3.9.

*Joh.*16.9

what is good; Can the Law do that? Nay, (ſaies the Apoſtle) *The Law is a dead letter*; and, *the Law is the miniſtration of death*: And can that which is a dead letter, and the miniſtration of death, quicken us unto what is good? certainly it cannot. And as for our Temptations, and freedom from them; Does the *Law* do that? Ye know, the Apoſtle triumphs, *Who ſhall lay any thing to the charge of Gods Elect?* And who ſhall lay any thing to my charge? ſhall the Anger, and Wrath of God? ſhall Satan, or mine own Conſcience? I will not be much afflicted (ſaies he:) why? for, *It is God that juſtifies*. He does not ſay, for it is *Moſes* that juſtifies: but 'tis Chriſt that died, and God juſtifies, not *Moſes*. *Sampſon* (ye know) found honey-combs in the body of the dead lyon; not in hives at home, or trees abroad; but he found honey-combs in the body of the dead lyon. So does a poor tempted ſoul find all the honey-combs of comfort, in the body of the dead Lyon of the tribe of *Judah*, not in his own hive. I have read of a certain man, that was much in prayer, faſting, and reading; and the Devil came to him and told him, Friend, Why doeſt thou Pray ſo much, and Reade ſo much, and Faſt ſo much? 'tis all to no purpoſe, for thou ſhalt go to Hell at the laſt, thou ſhalt never go to Heaven: Saies he, As for that, I leave that to God; it is not my Queſtion, whether I ſhall go to Heaven, or Hell: but my Queſtion is, How ſhall I ſerve God, and live to God? Had he now ſought Juſtification in a way of *works*, and by the *Law*; could he have ever bin able to have anſwered to this temptation? Ye may ſee what the Apoſtle ſaies, in the 7. chap. of his Epiſtle to the *Romans*; he gives you a Similitude thus: As a woman; ſo is the ſoul of every man: So long as a woman is married unto one man, ſhe brings forth children unto him, and not unto any other, but is dead unto all others: but when that man dies, ſhe is free to marry; and ſhe marries another, and ſhe brings forth children unto him. Now ſaies the Apoſtle (at the 4. verſ.) *Wherefore my brethren, ye alſo are become dead to the Law by the body of Chriſt, that ye ſhould be married to another, even to him,*

Rom. 8. 33

who

who is raiſed from the dead, that we ſhould bring forth fruit unto God. So that, ſo long as a man, is married to the Law, he can never bring forth fruit unto God. Now then, thus lies the Reaſon: If that the Law, and Juſtification thereby, be no Friend, but a real Enemy unto all our Holineſs: then (contraries having contrarie conſequences) Juſtification by faith alone is a friend, and no Enemy unto our Spiritual life and Holineſs.

Secondly. This alſo will appear, if ye conſider the paralel between the firſt and ſecond *Adam*. Chriſt is our ſecond Adam. Now ſaies the Apoſtle in the 5. of the *Romans*, *As by the ſin of one, death came upon all men to condemnation: ſo by the Righteouſneſs of one, life comes unto many*. Well, but how came condemnation upon all men by the ſin of one? The firſt *Adam*, he was a common perſon, he did ſtand for all mankind; when he ſinned, all mankind ſinned: and therefore aſſoon as any one is born, the ſin of *Adam* being imputed to him *judicially*; that imputation is the original of all the Unholineſs that is among the children of men. So our Lord and Savior Jeſus Chriſt, being our ſecond *Adam*, he is a Common perſon, ſtands in the room of al the Elect; he was obedient, not for Himſelf, but for Them: *Chriſtus non meruit ſibi*. Obeyed not for Himſelf: and he died not for himſelf, but for them, righteous for them. When therefore, a man is born into the world, is regenerate by faith? then all that Righteouſneſs of Chriſt, the ſecond Adam, is imputed to him. 2.

And this imputation of his Righteouſneſs by faith, is the original of all that Holineſs that is in our lives, thus: As al the Unholineſs, and Wickedneſs that is in the world, does flow from the imputation of the firſt *Adams* ſin: So al that grace and holineſs that is in the world, does flow from the imputation of the ſecond Adams Righteouſneſs. Now by faith alone, this Righteouſnes is imputed, and does become ours, and therefore, Juſtification by faith alone, is the principle and original of all our grace and holineſs.

Thirdly. If free-remiſſion of ſin, and the ſence thereof, be 3.

be the cauſe of our Holineſs: then Juſtification by faith alone muſt needs be a friend unto it. For theſe Two, Free-remiſſion of ſin, and juſtification by faith alone, go together, and are ordinarily taken for one. And therefore, in the 3. of the *Romans*, The Apoſtle having ſaid, (at the 24. verſe) *Being juſtified freely by his grace*; he ſaies (at the 28. ver.) *That a man is juſtified by faith*: and ſaying, That a man is juſtified by faith, he ſaies, That a man is juſtified freely by grace; theſe are put together. Now, Free-remiſſion of ſin, and the ſence thereof, is the Cauſe of al our Holineſs. Ye know what the Apoſtle ſaies, *The grace of God hath appeared unto all men, teaching us to deny Ungodlineſs, and worldly luſts, and to live righteouſly, and ſoberly in this preſent world.* All Holineſs comes from thence, The apparition of grace, Free-remiſſion of ſin. And ye know what it is that doth hatch the Chicken: 'tis not the fire that does hatch the Chicken; nor is it the cold water that does hatch the Chicken; but laying of the eggs under the warm feathers of the living Hen. Come to a man or woman that hath many eggs that are yet not Chickens, within a month or two, theſe are al become living Chickens: Say you, How comes it to paſs, that all theſe are now living Chickens? What! did you lay theſe eggs unto the fire? No, for then they would have been roaſted. What! did you lay theſe eggs in the cold water? No, then they would have rotted; but I laid them under the warm wings of the living Hen, and ſo they are become chickens. So you come to a living ſoul, a living heart, and you ſay, Friend, how came you to be thus enlivened, and quickned? a month or two ago, I heard you complaining of your dead heart, Oh! my heart is dead: but how came you to be thus enlivened, and to be thus quickned? Did you go and lay your heart againſt the fire of the Law? No, that would have ſcorch'd me, and tormented me. What? did you go and lay your heart in the cold world? No? that would have rotted me: How then? Truly, after all my fears, and after all my doubtings, I went and laid my cold heart under the warm wings of Divine-love, and ſo it

Tit. 2. 11, 12.

came

came to paſs that I am thus enlivened, and I am thus quickened, as you ſee this day, for the which I bleſſe the Lord for ever. Three things there are, that do make up a gracious Converſation: Repentance for ſin paſt; Mortification of ſin preſent; and the Obedience of faith, or Obedience.

Now as for *Repentance*: look I pray what is ſaid in the 7. Chapter of *Luke*, and ſee what is the Cauſe of that: You reade there a ſtory of a great Sinner, that became a great Penitent, (at the 37. verſe.) *Behold a woman in the City which was a great ſinner; and ſhe came and ſtood behind Jeſus* (at the 38. verſe) *weeping, and began to waſh his feet with tears, and did wipe them with the hairs of her head. She wept much*; why? *for* (ſaies the text at the latter end of the Chapter) *ſhe loved much.* But why did ſhe love much? She loved much, *becauſe much was forgiven her.* So then, Remiſſion is the Cauſe of Repentance. And have ye not ſo much expreſly, in that 16. Chapter of *Ezekiel*, and the laſt verſe. *I will eſtabliſh my Covenant with thee, that thou maieſt remember and be confounded, and never open thy mouth any more, becauſe of thy ſhame, when I am pacified towards thee, for all that thou haſt done.* So that, this ſhame, and repentance comes from pacification. And as for this matter, *Luther* had ſo great a ſight into it, that (ſaies he) before I was juſtified by faith alone, and ſaw into this matter of Free-remiſſion; I look't upon that word, *Repent*, as a terrible word, I did even hate that word; and I wiſh't that there had been no ſuch word in all the book of God: but after once that word, *Juſtitia*, was opened, the righteouſneſſe of faith; and after once I underſtood this Doctrine of Free-remiſſion, and Juſtification by faith alone, then I loved Repentance.

As for the *Mortification of ſin*: Ye know what the Apoſtle ſaies, *Let not ſin raign in your mortal bodies, or have dominion over you*: why? *for ye are not under the Law, but under grace.* So then, 'tis being under grace that does mortifie ſin. *Rom. 6. 12. & 14.*

And as for the matter of *Obedience*: Ye know what the Pſalmiſt ſaies, *There is mercy with thee, O Lord, that thou maieſt* *Pſal. 130 4*

eſt be feared: That is, that thou maieſt be *Served*, that thou maieſt be *Obeyed*. So that, Obedience alſo, comes from the ſight of mercy, and of Free-remiſſion.

Now, if Free-remiſſion and the ſence thereof be the Cauſe of our Holineſſe, then ſurely, Juſtification by faith alone, can be no Enemy, but muſt needs be a real friend unto all our ſpiritual life.

Object. But by way of Objection, it will be ſaid, (In the Third place) This Doctrine of Free-remiſſion, and Juſtification by faith alone, ſeems to carry ſomwhat with it, that is oppoſite unto Grace and Holineſs; for the more a man is bound unto the Law, and takes himſelf to be ſo, the more obedient he will be to the Law: but now, a man never takes himſelf more to be bound unto the Law, than when he ſeeks to be juſtified by the works of the Law, and ſo he will be moſt obedient.

Anſw. For Anſwer, Ye muſt know that the word *Law*, in the new Teſtament is taken Two waies: Either it is taken for the *Covenant of Works*, thus: If you keep the Ten Commandements perfectly, you ſhall live for ever; this is the Covenant of Works; Somtimes the Law is taken for the *Ten Commandements*, the Rule of mans life. In the firſt ſence a Chriſtian is dead vnto the Law, and is freed from it: but in the ſecond ſence, a Beleever, a Juſtified perſon, is more bound to the Law, to obſerve it as a Rule of life, than ever he was. Onely you muſt know, there is a Twofold *Bond*: There is the bond of *Love*; and there is the bond of *Fear*: as there is the *Law* of Love; and the *Law* of Fear. Love, and the bond of Love; is ſtronger than Fear, and the bond of Fear: for Fear is ſervant to Love, Fear is the handmaid to Love; for ye never Fear the loſing of any good thing, but what ye firſt Love; Fear is the ſervant to Love, and therefore Love is ſtronger than Fear, and the bond of Love ſtronger than the bond of Fear. Now though a Juſtified perſon be not bound unto the Law, with the bond of a *ſervile-Fear*; yet he is bound unto the Law, with the bond of *Love*; and ſo he is more obedient, as the bond of Love, is

ſtronger

ſtronger than the bond of Fear. A man muſt needs be obedient unto Chriſt, that takes himſelf to be none of his own, but Chriſts. Therfore ſaies the Apoſtle, *Glorify Chriſt with your body, becauſe ye are bought with a price, and becauſe ye are Gods.* So long as a man ſeeks to be juſtified by works, and by the Law, ſo long he looks upon himſelf as his own: but when a man ſees that he is juſtified by faith alone, then he looks upon himſelf as Chriſts; that he is not his own, and ſo he is more obedient unto Chriſt than ever he was before. 1 *Cor.* 6. 20

Secondly. If this be ſuch a principle of Grace and Holineſs, How comes it to paſſe, that *men ſin the more as they hear more of this Free-remiſſion, and Juſtification of a poor ſinner by faith alone? Oh! ſaies one, God is merciful, and gracious, and therefore I will now live as I liſt, and repent afterward: If this Doctrine, this Truth, and this Grace of God, be the Principle of all our Holineſs; How comes it to paſſe, that men ſin more hereby?* *Object.* 2

I pray, How comes it to paſſe, if that water do cleanſe, that it doth not cleanſe the *Blackmore*? and if fire do warm, how comes it to paſſe, that it doth not put heat into the *Dead man*? and if the Sun do enlighten, how comes it to paſſe, it doth not enlighten thoſe that are blind? I may ask you the reaſon likewiſe: But I wil tel you the reaſon; the reaſon of this is, Becauſe men are contrary unto God; and all that do make this uſe & application of the Lords mercy and grace, they are contrary unto God; for God works good out of evil: Now a wicked man being contrary unto God, he works evil out of good. God works the greateſt good, *grace*, out of the greateſt evil *ſin*; a wicked man, he works the greateſt evil, *ſin*, out of the greateſt good, *Gods love and grace*. Why? becauſe he is contrary to God. But now, take this Truth, and this Grace of God, as it is in it ſelf, and ſo it is a very real friend unto all our grace and holineſs. *Anſw.*

But in the Fourth place, You will ſay then, *What is there in this Juſtification by faith alone, or Free remiſſion, that does ad-* *Queſt.* 4

vance our Holineſs? how comes it to paſſe? what is there in this, that hath ſuch an influence upon our lives, to make us the more holy, the more heavenly?

Anſw. 1 Firſt. The more a man does forſake any good thing of his own for Chriſt, the more Chriſt is engaged to give a man his good things. There is no loſing, in loſing for Jeſus Chriſt: what ye loſe for Chriſt, ye ſhal gain by Chriſt: And the greater, and ſweeter any bleſſing is that ye loſe for Chriſt, the greater bleſſing will Chriſt give unto ye in the room thereof. Now what neerer thing is there to a man, than his own Righteouſneſs? In Juſtification by faith alone, a man laies down al his own Righteouſneſs at the feet of Jeſus Chriſt; and therfore Chriſt is engaged to give him a better Righteouſneſs, the Righteouſneſs of God.

2. Secondly. God does never cauſe any man to paſſe under any *Relation*, but he does write the *Law* of that Relation upon his heart. For example, If the Lord does cauſe a man to paſſe under the Relation of a *Magiſtrate*: God wil write the *Law* of that Relation upon him, and give him ability to it. If God doe cauſe a man to paſſe under the Relation of a *Miniſter*; God will write the *Law* of that Relation on him. If God do cauſe a man to paſſe under the Relation of a *Husband*, or a *Father*; God will cauſe the *Law* of that Relation to be written upon his heart. Now when a man is juſtified by faith alone, then he becomes the Son of God; *To as many as receive him, he gives power to be called the Sons of God*; *even to as many as beleeve on his Name. John*, 1.12. I ſay When a man is juſtified by faith alone, he becomes the Son of God, he paſſes under that Relation; therefore then does the Lord write the *Law* of that Relation of a Son upon his heart, and thereby he is made more Son-like by his obedience.

3. Thirdly. The more a man does agree with God and the Law, the more fit he is to walk with God, and obſerve the Law. when a man is juſtified by faith, then he is agreed *Amos* 3.3 with God: *Can two walk together, unleſs they be agreed?* Now when a man is juſtified by faith, he is *Reconciled* to God; recon-

reconciled to the *Juſtice* of God; reconciled to the *Anger* of God; reconciled to the *Law* of God, the Law is his friend. Now before a man was juſtified, the *Anger* of God was his enemy, and the *Juſtice* of God his enemy, and the *Law* his enemy; but now being juſtified, he is reconciled to God: reconciled to his *Anger*; that is ſatisfied by Chriſt: reconciled to the *Law*; that is ſatisfied by Chriſt; thus he is made a friend to God, he is agreed with God, and with the Law, and ſo he can walk with God, and ſo he is the more obedient. 4.

But Fourthly (and eſpecially) thus: As by *Works*, and ſeeking Juſtification by *Works*, a man is Eſtated in the *Covenant of Works*: So by *Faith*, and ſeeking Juſtification by *Faith* alone, a man is Eſtated in the *Covenant of Grace*. When a man is Eſtated in the Covenant of grace, God is engaged to give grace unto him, to make him Holy. For that, I pray do but reade what ye have in that 36. Chapter of *Ezekiel*, at the 25. verſe, and ſo downwards: *Then will I ſprinkle clean water upon you, and ye ſhall be clean: from all your filthineſs, and from all your idols will I cleanſe you. A new heart alſo will I give you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and I wil give you an heart of fleſh: And I will put my Spirit within you, and cauſe you to walk in my Statutes; and ye ſhall keep my judgments and do them.* Firſt, I pray mark here, That the Lord does promiſe Remiſſion of ſin, although it be never ſo great: *I will ſprinkle clean water upon you, and waſh ye from all your filthineſs, and from all your idols wil I cleanſe you.* But ſaies a poor doubting ſoul, Though the Lord do thus waſh me, I am ſo foule, and ſo unclean, that I am afraid I ſhall never be cleanſed. Yes, (ſaies the Lord) I will ſprinkle clean water upon you, *and ye ſhall be clean.* But though I be clean, and cleanſed from my guilt, and my ſin pardoned; yet notwithſtanding, I have ſuch a naughty, filthy heart, as I ſhall foul my ſelf again. See what follows, *A new heart alſo will I give you, and a new ſpirit will I put within you.* Oh! but my heart is ſo hard, like a ſtone, that I ſhall reſiſt this mercy of God. Nay (ſaies he)

And

And I will take away the ſtony heart out of your fleſh: I will take away the *Reſiſtance*, the ſtony heart out of your fleſh. But though it be ſo; as long as my nature is unchanged, I ſhal never do that which is right. Saies God, I will change your nature for you; I will take away the ſtony heart out of your fleſh, and *I will give you an heart of fleſh*. I wil make ſuch a change in you, That whereas before, Naturally, ye were as hard as a ſtone, now I wil make you as ſoft as fleſh. But though the Lord do thus change my Nature, yet notwithſtanding, I ſhall never be able to order my converſation aright, I ſhall never be obedient. Mark what follows, *I will put my Spirit within you, and I will cauſe you to walk in my Statutes*: I will make you obedient, ſaies God. Oh! what ſtreams of mercy are here! But I pray, mind the Fountain whence theſe flow; They al flow from this fountain of Free remiſſion: The firſt is, *I will ſprinkle clean water upon you, and cleanſe you from all your idols*: I will forgive you freely. I but, though this be ſet firſt, it may be this is not the Cauſe of the reſt, how ſhal it appear, that this Free-remiſſion is the Cauſe of all our holineſs? Then (I pray) look into the 8. chap. of the Epiſtle to the *Hebrews*, (where this Covenant of grace is repeated) at the 10. verſe, *For this is the Covenant that I will make with the houſe of Iſrael, ſaith the Lord, I will put my laws into their minds, and write them in their hearts: and they ſhall not teach every man his neighbor, and every man his brother, ſaying, Know the Lord: for all ſhall know me, from the leaſt to the greateſt.* Why? *for I will be merciful to their unrighteouſneſs, and their ſins, and their iniquities will I remember no more.* So that Remiſſion is the Cauſe of Sanctification: I will thus and thus ſanctifie, ſaies the Lord; *For I will be merciful to their unrighteouſneſs, and their ſins and iniquities will I remember no more*: this is the Cauſe of all that. Now I ſay, When a man is once eſtated in this Covenant of grace, the Lord (ye ſee) is engaged then for to make him holy. And as by *works*, and ſeeking Juſtification by works a man is eſtated in the *Covenant of works*: So by *faith*, and ſeeking Juſtification by *faith* alone, a man is eſtated in the *Covenant*

of

of grace; and so the Lord is engaged for to make him holy. So that, thus you see now, This Free-grace of God, Justification of a poor sinner by faith alone, it is no enemy, but a real friend unto all our Holiness, and Spiritual life. No wonder therefore, that the Apostle saies, *And now I live.*

By way of Application. If all these things be so: Then here we see the reason, why men are no more *Gracious*, no more *Heavenly*, no more *Holy*, no more *Spiritual* in their lives; because they think not of this, they study not this, they never had the true sence of this; Even because they do not stand cleer from their own Duties, and their own Doings, as to the great matter of Justification, and acceptance with God. Is the Free-remission of sin, and Justification by faith alone, the Fountain and Original of all our Holiness? Then why stand ye gazing upon your own Duties? upon your own Prayers, and Mournings? Would ye live? I know you would: *Skin for skin, and all that a man hath will he give for his life.* But, would you live Spiritually? would you live an Eternal life? that life that never dies? that Communicative life? that life that is better than you should have had in the State of innocencie? Then do you stand clear from all your own Doings, and Duties, and Workings, as to this great matter of your Acceptance with God the Father. Do ye think that Jesus Christ will present a Duty, or a service unto God the Father, that steps into his room, and place, and Office? What is the Place, and room of Christ? He is our Saviour; and the Mediator between God and man, that stands between God and man, for to cause Acceptance with God the Father: if then you Pray, Hear, Reade, Mourn; and think by al these to serch in your Acceptance with God the Father; Do you not bring your Duty into the room of Christ, and into the place of Christ? and do ye think, that the Lord Jesus Christ, will ever present such a Duty unto God the Father, as steps into his room and place? What a sad thing is it, for a man to draw his own Works, or his own Doings into his Acceptance

Applyca.

Job, 2. 4.

tance, or Juſtification! for a man to turn aſide to the Covenant of Works.

Object. You will ſay, *But when may a man be ſaid, for to draw his own Works, or Duties into his Acceptance with God the Father? Or when may a man be ſaid, To turn aſide to the Covenant of Works?*.

Anſw. Even godly men do it too much. *Abraham*, though the father of the faithful, went into Hagar, the type of the Law. And ſo now the children of *Abraham*, (Beleevers) do too much go into Hagar ſtill, and to the Law ſtill. When a man cannot, dares not relye upon Jeſus Chriſt, till he firſt ſees his own Duty, and his own Prayer, and Inlargment in Duty; then he does this too much. When a man does meaſure all his Acceptance with God the Father, by his own Performance; if I be Enlarged, then I am Accepted; if I am ſtraightened, now I am not Accepted; then he does this too much. When a man will not come to Chriſt, till his heart be firſt quickened, and warmed by ſome particular word; then he does this too much. But Oh! you, you that are godly, labour I beſeech ye in Chriſt, to ſtand clear from your own Duties, and Doings. The more diſtinct knowledge ye have in this Truth, and the more ye walk in the ſence of it, the more Spiritual and Holy ye will be.

Object. 1 But will ſome ſay (that I may take off ſome ſcruples, and anſwer ſome Caſes of Conſcience) *If theſe things be ſo; then do I fear that my Obedience was never right, for truly, I have even turned aſide to a Covenant of Works, the Lord knows I have: I remember the time, when I had Legal-breakings, and all my Obedience hath flowed from thence: Is Free-remiſſion, and Juſtification by faith alone, the fountain and ſpring-head of all our Obedience, and Holineſs? then ſeeing that Legal-breakings have been the ſpring-head of all my Obedience; then do I fear my Obedience was never right; Oh! I fear that I have been wrong all this while, that I have been but an Hypocrite all this while, and have deceived my ſelf, and been under the Law all this while.*

Anſw. Stay a little, You reade in Scripture concerning *Jacob* and

and *Eſau*: 'tis ſaid, *That the Elder ſhall ſerve the Younger.* That is (ſaies *Luther*) in a ſpiritual way: the Elder, the *Law*, ſhall ſerve the Younger, the *Goſpel*: and the Elder *Sin*, ſhall ſerve the Younger *Grace*. Now, have your former Legal-breakings, made you more for to prize Grace? and to prize Chriſt? and to prize Free-remiſſion, and Juſtification by faith alone? Here then, the Elder does ſerve the Younger. And what though Legal-breakings were firſt, and were the Elder in your heart, yet ſo long as the Elder does ſerve the Younger, thou haſt no reaſon to be diſcouraged in this reſpect. Gen. 25. 23.

I fear that my Obedience and my Holineſs is not right; becauſe it is ſo little, and ſo ſcant; Free-remiſſion the fountain of all our Holineſs, that is a full Fountain: and if my Holineſs were a ſtream from that Fountain, it would be more full and more abundant: The Jews, *they knew little of this Truth, Juſtification by faith alone, and yet they were Holy;* David *holy, and* Moſes *holy, and* Joſiah *holy: is this the fountain of all our Grace, and of all our Holineſs, Free-remiſſion and Juſtification by faith alone? Then the more diſcovery there is of this, the more Holy we ſhould be: but alas, I find my Holineſs, and my Obedience ſo ſcant, and little, that I am afraid it can never come from ſo full a fountain as this is.* Object. 2

Beloved! There is nothing little between God and a gracious ſoul. There is nothing ſmal that comes from God to you, becauſe it comes from an infinite God: There is nothing ſmal that goes from a gracious ſoul unto God again, becauſe it comes from an infinite deſire of pleaſing God. It is one thing to be more in the Shell, and another thing to be more in the Kernel. *Luther* profeſſes, that when he was a *Monke* (as it ſeems by his writings he was fifteen years in a Cloyſter.) Saies he, When I was a *Monke*, I was a great deal more Holy then, according to the outward appearance, than I am now: then I *Prayed*, and then I *Faſted*, and then I *Macerated* my body, and then I went meanly; but now I *Eat*, and I *Drink*, and I *Cloath* my ſelf as others do; and yet now one little Prayer, is more accepted Anſw.

ted with God, than all my fifteen years Prayers before: why? becauſe (ſaies he) then I prayed in a way of Works, and ſought Juſtification in a way of Works; but now I have had a taſte of this Juſtification by faith alone, and a little from thence is more pleaſing unto the Lord, then all the fifteen years before.

But who ever you are that make this Objection, Give me leave to propound theſe Two Queſtions to you.

1. Firſt, Whereas you ſay, It is little, and therefore you fear it cannot come from ſo full a fountain; Doeſt thou ſtint, or limit thy ſelf in thy Obedience, or in thy Holineſs? A man that ſeeks to be juſtified, and ſaved by his working, he does ſtint, and limit himſelf: I have enough (ſaies he) for to bring me to heaven, and what need I more? a great many are very preciſe, and ſtrict, but I praiſe the Lord, I have enough for to bring me to heaven, and what need I more? So he ſtints, and limits himſelf. And I have been Weeping, and Mourning enough for to get forgiveneſſe, and the Lord now hath forgiven me, and what need I more? Thus he ſtints, and limits himſelf, becauſe he is under the Law, and under a Covenant of Works.

2 Again, Though your Obedience as you think is very little, and very ſmal: Do you oppoſe thoſe that have much? do you oppoſe thoſe that have the power of godlineſs? and thoſe that have more than your ſelf? A man that ſeeks Juſtification by Works, he does oppoſe thoſe men that have more Holineſs than himſelf. See I pray, how it was with the *Jews* in that 9. of the *Romans*, and the 31. verſ. *But* Iſrael *which followed after the Law of righteouſneſs, hath not attained to the Law of righteouſneſſe: Wherefore? Becauſe they ſought it not by faith, but as it were by the works of the Law: for they ſtumbled at that ſtumbling ſtone.* They ſtumbled at Chriſt, they ſtumbled at Chriſtianity, they ſtumbled at the corner ſtone. And ſo now, *Moral* and *Civil* men, that ſeek acceptance (though they do not underſtand themſelves) in a way of working; they oppoſe thoſe that are more godly that have the power of godlineſs. But ye know, a ſpark

of

of fire, though it be but a ſpark of fire, it will not oppoſe the flame; though it be not ſo great as the flame, yet it will not oppoſe the flame: it oppoſes the water, but it doth not oppoſe the flame of fire. And ſo, if a man have grace, though it be but a ſpark of grace, yet notwithſtanding, if it be in truth, it will not oppoſe a flame: But now *Civil* and *Moral* men, that walk in a way of works, and are under the Law; Oh! how do they oppoſe thoſe that have the power of godlineſs! that have more grace than themſelves! that are in a flame for Chriſt! them they oppoſe. Is it ſo with you that make this Objection? Oh! No, I praiſe the Lord (your ſoul will ſay, if it ſpeak in truth) though I have but little, the Lord knows, I do not oppoſe them that have much: I rejoyce rather in thoſe that have more than my ſelf, yea, I rejoyce in thoſe that have the power of godlineſſe. And Lord! thou knoweſt, I do not ſtint, and limit my ſelf: Oh! I can never be godly enough, and I can never Repent enough, and I can never mourn for my ſins enough: Well, be of good comfort, this may be no other ſtream, then what flows from this bleſſed fountain, Free-remiſſion, and Juſtification by faith alone.

Thirdly. Will ſome ſay, "I fear that upon all this ac- *Object.* 3
"count, my Obedience, and my Holineſs is not right; for
"I do not find the viſible Characters of Juſtification, upon
"my Sanctification: Juſtification by faith alone, is the
"fountain of all our Holineſs; Then if my obedience were
"right, it would taſt of my Juſtification, and of Free-remiſ-
"ſion, if my Holineſs were right, it would ſavour of Free-
"remiſſion: but I do not find any viſible Characters of Ju-
"ſtification, upon my Sanctification; I do not find that my
"Sanctification does reliſh, or ſavour of Free-remiſſion, or
"Juſtification by faith alone, & therfore I fear all is naught,
"my obedience hath been naught and wrong all this while.

For anſwer to this. Know ye not, (beloved) That a *Anſw.*
mans Juſtification may be hidden from Sence, when Sanctification is in truth? Know ye not, That the life of grace is a hidden life? not only hidden from the world, but hid-

den from ones own ſoule, many times?

Queſt. "But what are thoſe Viſible Characters of Juſtification, "which are engraven upon a mans Sanctification, ſo that "when a man does ſee them, he may ſay, Surely here is a "Sanctification, that is no other, than that which flows "from Free-remiſſion, and Juſtification by Faith a-"lone?

Anſw. 1 Firſt. When a man does mourn for his ſin, becauſe it is pardoned; does not this repentance favour of Free-remiſſion? When a man does obey the Lord, becauſe God hath pardoned and forgiven him; does not this Sanctification then favour of his Juſtification, and of Free-remiſſion?

2. Secondly. When there is a meeting of all graces, and one good work, and duty, and grace, is reconciled to another in a mans life; is there not then a taſt, and a ſavour of Juſtification and Free-remiſſion? When the Lord does juſtifie a poor ſinner, then al the Attributes of God are reconciled to one another; Juſtice is reconciled to Mercy; and Mercy is reconciled to Juſtice: and all theſe reconciled Attributes of the Lord, do meet upon the ſoul of a juſtified perſon: and accordingly, there is a meeting of all graces in the ſoul, and all good works, and graces, they are reconciled to one another: That whereas before a man was juſtified, they were at ods, at a diſtance one from another, and were inimititious one to another; now they are not. Whereas before a man was juſtified, he could not rejoyce in God, but it hindred his mourning for ſin; and he could not mourn for ſin, but it hindred his faith; and he could not beleeve, but his beleeving hindred his repentance. But now, when a man is juſtified, and reconciled to the Lord, then all thoſe Works, Duties, and Graces, are reconciled to one another. Why? Becauſe the Attributes of God are reconciled unto one another, and all the Attributes of God, they meet upon the heart of a juſtified perſon, and ſo there are the Characters of his Juſtification upon his Sanctification here. And I appeal to ye, who ever you are that labor under this ſcru-

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ple, Is it not thus with thy ſoul in truth? Do not you find it thus? That now you look upon the very Juſtice of the Lord, as your friend, the Juſtice, and Righteouſneſs of the Lord as your friend? That now ye are reconcil'd (as it were) to thoſe Duties, that heretofore you looked upon as your Enemies? That now you reſt upon the Lord Chriſt, that you may be Obedient; and your very reſting upon Chriſt, makes you obedient? your very beholding of Chriſt, changes you *from glory to glory*: as the Apoſtle ſpeaks. If you would ſpeak in truth from your ſoul, you would ſay thus; Lord! thus 'tis with me: Now I am reconciled to that Duty that before was an enemy to me, and now theſe Workes, Duties, and Graces are reconciled: for now, the more I can rejoyce in God, the more I can mourn for ſin; and the more I Beleeve, the more I can Repent: Heretofore, the more I Beleeved, the leſſe I Repented, my Beleeving was my Security; but now I ſee theſe works, and Duties, are friends to one another, that now, the more I Repent, the more I Beleeve; and the more I Beleeve, the more I Repent, all theſe works are reconciled in me. And Lord, thou that knoweſt all things, knoweſt, That therefore I grieve for my ſins, becauſe thou haſt pardoned them: and therefore I deſire to obey thee, becauſe thou haſt forgiven me. Well then, here are the Viſible Characters of thy Juſtification, upon thy Sanctification, And therefore be of good comfort notwithſtanding this Objection. 2 *Cor.* 3. 18

Only let me tell thee this: It may be thou haſt not ſtood enough at a diſtance from thy own Doings, and Duties, as to the matter of thy Acceptance with God. But, would you be more Spiritual, and Holy in your lives? labour more and more, to ſtand at a diſtance from all your Duties and Doings, as to the great matter of your Acceptance with God the father.

But you will ſay, *Suppoſe that I have not ſtood cleare from my owne Doings as to the matter of my Juſtification, or Acceptance with God the Father; what ſhall I do, that now I may ſtand clear in this matter? that ſo this fountain, of Free-remiſſion, and Juſtification* Queſt.

fication by faith alone, may be opened upon my ſoul, and my Spiritual life thereby, may be more inlarged, and increaſed?

Some things by way of Anſwer to this, and ſo I have done.

1. Firſt, Be ye humbled in the ſight and preſence of the Lord, that you have walked in that way, that you have tied Jeſus Chriſt unto your conditions, and that you have made uſe of Chriſt, only to eek out your Performance, as to the matter of your Acceptance.

2 Secondly, Study much the Tranſactions of things between God the Father and Jeſus Chriſt. And then you will find, That Jeſus Chriſt had ſatisfied God the Father, before ever you came into the world: and therefore your ſouls when you think of this will ſay, How therefore can my Work, or my Duty, any way bring in Satisfaction, or Acceptance with God the Father. Study (I ſay) the Tranſactions between God the Father and Jeſus Chriſt.

3. Thirdly, Acquaint your ſoul much, with the difference between the Covenant of Works, and the Covenant of Grace. In the Covenant of Works, a mans Work is firſt accepted, and then his Perſon: But in the Covenant of Grace, a mans Perſon is firſt accepted, and then his Work. And when you underſtand this, then you will ſay, I, if this be true, That a mans Perſon is firſt accepted, and then his Work, How can my Work any way fetch me in acceptance with God the Father? O my ſoul, for ever ſtand clear in this great matter of my Acceptance in my Duties.

4. Fourthly, when ever your Duties, your Works, and your Graces, are Higheſt, then, and then eſpecially, uſe thy ſoul to be beyond them; and ſay thus: Though now (I bleſſe the Lord) my heart is thus and thus Inlarged, yet I do not count upon my Acceptance, by reaſon of this Inlargment. Though (I bleſſe the Lord) I have now Prayer, that before had none: yet I do not count my Acceptance with God the Father by this Prayer. When (I ſay) thy Duty is Higheſt, uſe thy ſoul to be beyond it.

5. Fifthly, When your Duty, Grace, and Holineſs is low-

eſt,

eſt, then know, that now ye have an opportunity to ſtand clear from your own Duties, and Workings, as to the matter of your Acceptance, and Juſtification by faith alone. If I have a friend in my houſe, that lives in my houſe with me, whom I would not have privy unto a Work, or a buſineſs; Ple take the opportunity to do the Work, when that friend is out of doors: now (ſay I) he is abroad; if he were at home, he would be prying over my ſhoulder, and he would have a finger in the buſineſs, and he would ſee it; but now he is abroad, now I will take the time to do it. My brethren, your Duties, Prayer, and Humiliation, they are all friends to your Juſtification: but when Prayer is out, and Duty is out, and abroad, and out of ſight, and not at home; Now take your time to be clear in the matter of reſting upon Chriſt alone, and ſay, Now my Prayer is gone, and Duties gone, and all out of ſight, Oh! Lord, now I have an opportunity to reſt upon Chriſt alone: had my Prayer been at home, and Duties at home; they would have been peering, and prying into this Work, but now they are all out of ſight, now I will reſt upon Chriſt, and his righteouſneſs alone. This is certain, that this Juſtification by faith alone, and Free-remiſſion of a poor ſinner, 'tis the great fountain and principle of all our Grace and Holineſs: and therefore, if you would be more Gracious, and more Holy; I beſeech ye in the Name of Chriſt, ſtudy it much, and walk in the ſence of it. And what's the reaſon, that many Profeſſors are no more Holy, and Humble; but waſpiſh, and peeviſh, and harſh, and of a rugged diſpoſition? but becauſe they have not ſtudied the Goſpel more, and Free-remiſſion, and Juſtification by faith alone, and they have not the ſence of this upon their hearts; poor ſouls, you want the Experience of this: you think (ſome of you) there is no ſuch way to be Holy, and Gracious, as to have Legal-breakings, to have the Law preſt upon you: but I do here tell you in the Name of the Lord, and I lie not, That Juſtification by faith alone, and Free-remiſſion, is the principle of all our Obedience, and all our Holineſs. And

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when *Paul* came to this, and the ſence of this, Now I live, (ſaies he.) And ſo wilt thou ſay, (poor ſoul) when thou comeſt to the ſence of this Truth; I was dead before, but now I live: indeed, I was down, and my heart dead, when I hung upon my owne Duties, but now I live. Now therefore, as you deſire to live, and liue ſpiritually, the Lord give you hearts to live in the ſence and experience of this great Truth, *Juſtification, and Free-remiſſion by faith alone.*

SER-

SERMON III.

GALATIANS, 2. part of the 20. verſ.

——*Nevertheleſs I live, yet not I, but Chriſt liveth in me.*

Preached at Stepney. July, 16. 1648.

THE Apoſtle *Paul*, having ſpoken of our living to God, in the former verſe: of our ſpiritual life, in thoſe words, *Yet now I live.* He proceeds unto the *Properties* of this ſpiritual life; and thoſe are Three. Firſt, It is a *Self-denying* life: *Yet not I.* I live, yet not I. Secondly, It is a *Chriſt-advancing* life: *But Chriſt liveth in me.* Thirdly, It is, *The life of Faith*: *And the life which I live in the fleſh, I live by the faith of the Son of God.*

I begin with the Firſt at this time, in thoſe words, *Yet not I.* The words hold forth a *Self-Depreſſion*, or *Self-Annihilation.* The words are ſpoken in the Perſon of a *Beleever.* So that in all theſe *Ps*: *I through the Law*; and *I am crucified*; and, *I live*; *Paul* doth perſonate a Beleever, one that ſeeks Juſtification by faith alone, according to the tenure of the Goſpel. And ſo the Obſervation is this. 1.

Every true Beleever, that ſeeks Juſtification by faith alone, is an Humble, Self-Denying perſon; denying himſelf in Spiritual things. Doct.

The way of the Goſpel, is a *Self-denying* way. Though a Beleever, that ſeeks Juſtification by faith alone, and not

by the Works of the Law, does live a ſpiritual life, and ſo does act, move, and work towards God: yet he cannot endure to write an I, upon his own Performance. *Yet not I.* He will *Obey* God: but he will not have an I, to be written upon his Obedience. He will *Pray* to God: but he will not have an I, to be written upon his Performance. *Yet not I.* I live, *yet not I.* Where ever the Goſpel comes in Power, it does work this Self-denying frame of ſoul and ſpirit. And thus it was with *Paul*, in regard of his own Perſon, as ye reade in the 1 *Cor.* 15. chapter, ſpeaking with relation unto the other Apoſtles (at the 10. verſe) *I laboured more abundantly than they all, yet not I, but the grace of God which was with me.* I laboured more abundantly than they all, *yet not I.* I have been a Preacher of the Goſpel, and have been a means to convert many ſouls unto Jeſus Chriſt; *Yet not I, but the grace of God with me.* I have comforted many Afflicted ſouls; *yet not I.* I have been a means to plant many Churches; *Yet not I, but the grace of God with me.* He will not have his work defil'd with Self, or this I to be written upon what he doth. And ſo it is with every Beleever, more or leſſe; this is the way, and this is the ſpirit of the Goſpel: where it comes in Life, Truth, and Power, thus it is.

For the clearing of this great Truth unto you. Firſt, I ſhall ſpend a little time in the Explication, and ſhew ye, What it is for a man to deny himſelf in ſpiritual things. Secondly, I ſhall labor to give you ſome Demonſtrations of the Truth. Thirdly, Anſwer One Objection. And Fourthly, ſhew ye, What there is in the Goſpel, or the way of the Goſpel, that can work a mans heart to this frame.

Queſt. 1. Firſt, If ye aske me, *What it is for a man to deny himſelf in Spiritual things?*

Anſw. Ye know, that there is a Three-fold Self mentioned by Divines. A *Natural* Self: as, a mans Parts, Wit, Reaſon, Will, Affections, and Inclination, are called ones Self. Then there is a *Sinful* Self: and ſo a mans Corruption, Luſt, and Sinful Diſpoſition, is called ones Self. And then there

there is a *Religious* Self: and ſo a mans Duties, Graces, Obedience, Righteouſneſs, and Holineſs, are called ones Self. Now though a man is to deny all theſe; yet I am not at this time to ſpeak of the Common-place of Self-Denial, this Scripture does not lead me to it: but only of Self-Denial in Spiritual things, Denial of Religious Self. There is a great difference between a mans denying of his Sinful, and of his Religious Self. When a man does deny his Sinful Self for Chriſt; then he is wholly to leave, and forſake his ſin, and that Self. But when a man is to deny his Religious Self for Chriſt; he is not to leave, and forſake his Duty: only, in point of Juſtification, he is to renounce all; and in point of Sanctification, he is to attribute the ſtrength, the power, and the glory of all his Graces, and Duties, unto Jeſus Chriſt, and to himſelf nothing: and when a man in point of Juſtification, does renounce all; and in point of Sanctification, does attribute the ſtrength, the power, and the glory of all unto Jeſus Chriſt, and unto himſelf nothing; then he denies himſelf in Spiritual things.

For there is a Two-fold denial of ones ſelf, even in Spiritual things. One that is oppoſed to *Self-Seeking:* And another that is oppoſed to *Self-Advancing.* When a man ſeeks himſelf, he makes himſelf his End: When a man does Advance himſelf, he makes himſelf his Prey. Now though a man be to deny himſelf in oppoſition to all Self-Seeking; yet that is not the Argument that lies here, it is not the Argument of this Scripture; but a man is called upon by this Scripture, to deny himſelf in oppoſition to Self-Advancing: *I live, yet not I, but Chriſt liveth in me.*

But yet again, (that we may rightly underſtand things) Though every Beleever is to deny himſelf in ſpiritual things, and ſo to depreſs himſelf; yet notwithſtanding, he is not to ſpeak evil of the grace of God within him. For, there are Two things in every Duty, or Service. There is ſomething of Gods; & ſomething of a mans own: ſomething of the Spirit of God, ſomthing of a mans own. Now

though a man may trample upon all his Duties, and upon all his Graces, as to the point of Juſtification; yet as to the point of Sanctification, he may not miſ-cal the Graces of God in him, and his Duties, ſaying, Theſe are nothing but the fruits of Hypocriſy; for then he ſhould ſpeak evil of the Spirit, whoſe works they are. A man tramples, and treads upon the Dirt; but he will not trample upon Money, upon Gold and Silver; why? becauſe that is a precious mettal, or hath the ſtamp, or the image of the Prince upon it. Now, our own Duties, our own Righteouſneſs, and Holineſs, as to the matter of Juſtification, they are nothing worth, and ſo we trample upon all: but as to the matter of Sanctification, they have the image of Chriſt upon them, they are precious mettal; and therefore, for a man to ſay, This is Hypocriſie, and all is nothing but Hypocriſie; this is not Self-Denial: properly, Self-Denial in Spiritual things is; as to the matter of Juſtification, to renounce all; and as to the matter of Sanctification, to attribute the ſtrength, the power, and the glory of all, unto Jeſus Chriſt, and to ones ſelf nothing: and when a man does attribute all the ſtrength, the power, the glory of all to Jeſus Chriſt, and to himſelf nothing; then he is ſaid to deny himſelf in Spiritual things. This by way of Explication.

Queſt. 2 But now, Secondly, *Whereby may it appear that the Goſpel works this grace in the heart of man?*

Anſw. 1 If the Law, and the preaching of the Law cannot make a man to deny himſelf in Spiritual things, then the Goſpel muſt do it: for this grace is to be obtained, and found ſome where, ſomething muſt work it. Now the Law, and the preaching of the Law, can never make a man to *Deny* himſelf in Spiritual things; but rather it will make a man to *Seek* himſelf in Spiritual things: For, what is it to preach the Law: but when I ſhall come from God, and tell ye, That if ye do keep the Ten Commandements, and fail in nothing; ye ſhall be Saved: but if ye fail in any one point ye ſhall be Damned, and loſt for ever: This will not make a man to *Deny* his own Righteouſneſs, but rather to *Seek* himſelf,

himself, his own Salvation, to avoid Damnation, and seek himself in Spiritual things. But now, when I come to ye, and speak thus unto ye from the Lord, That if you do throw down all your own Righteousnes, at the feet of Christ, and rest only upon him; ye shall be saved: this will make a man to deny all his own Righteousnes, and deny himself in Spiritual things: and this is the Gospel. And the Gospel must needs do it. For, what is the Gospel? but the Voyce of Christ, the Preachings, and the Sermons of Christ? Now look as it was with the first *Adam*; the first lesson, that the first *Adam* did learn, practice, and teach his posterity, was, To Advance himself in Spiritual things. *The day that thou eatest* (saies Satan to him) *thou shalt not die; but thine eyes shall be opened, and thou shalt be as God.* Which he beleeved, and did eat, and so laboured to Advance himself in Spiritual things: The first lesson, that ever he learn'd, and taught his posterity, was, to Advance himself. So the second *Adam*; the first lesson that ever the Second *Adam* (Christ) put in practice, was Self-Denial in Spiritual things. For (saies the Apostle) *He thought it no robbery to be equal with God, and yet humbled himself unto the form of a servant, and became of no reputation.* This was the first thing. Now (I say) the Gospel is nothing else, but the Voyce of Christ, the Sermons, and Preachings of Jesus Christ the Second *Adam*, and there, and there only, is this lesson to be learned.

Gen. 3. 5.

Phil. 2. 6, 7.

Secondly. Every Godly, Gracious man, that lives under the Gospel, Is of a spirit, and disposition contrary to the world. This is the disposition of the world, To write an I upon what they do. Ye know what that proud King said, *Have not I built this great* Babel, *for the honor of my Majestie?* have not I built it? And ye know what the Legal-Pharisie said, *Lord, I thank thee, that I am not as other men; no Extortioner*, and the like: *I fast, I pray, I give almes.* He writes an I upon what he does. Now the spirit of a Beleever is contrary; and though a Beleever say, I pray, yet he will bite that I in again, and he will

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Dan. 4. 30.

Luke, 18. 11, 21.

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ſay, yet not *I*, but the grace of God within me. He is of a diſpoſition contrary unto that of the world, and therefore cannot write an I upon what he does.

3. Thirdly, Every Godly, Gracious man, that liveth under the Goſpel; is very tender of trenching upon, or doing any thing contrary to Gods Prerogative, unto Chriſts Prerogative. This is the Prerogative of God, of Chriſt, to write an I upon what he does. *I create the fruit of the lips, peace, peace,* ſaies God. *I, even I am he.* So in many places. *Go* (ſaies our Saviour Chriſt) *tell that fox* Herod, *that I work to day, and to morrow.* This is the great Prerogative of God, and of Chriſt, for to write an I upon what they do. Now Beleevers, they are very tender of doing any thing that may intrench upon Gods Prerogative, and therefore they cannot write an I upon what they do, but deny themſelves in Spiritual things.

Iſa. 59. 19.

Iſa. 43. 25.

Luke, 13. 32

4. Fourthly. The more truly any man does Repent, the more ſenſible he is of his own Unworthineſs, and ſo the more Self-denying in Spiritual things. Ye know how it is with the Prodigal in the Parable, when he comes home, ſaies he upon his return, *I will go unto my father, and I will ſay, I am not worthy to be called thy ſon, make me as one of thy hired ſervants.* In my fathers houſe there is bread, and I'le go home, and be contented to be one of my fathers hired-ſervants. Before he went out, no Room in his fathers houſe was good enough for him; but now upon his return, any room in his fathers houſe is good enough. Before he went out, No Diet, no meat and drink in his fathers houſe would ſerve his turn, but away he goes: but now in his return, In my fathers houſe there is bread enough (ſaith he) And let me be as one of thy hired ſeruants. Thus ſenſible of his own unworthyneſs, and with ſelf deniall. Why? becauſe now Repentance had taken hold on his heart. Well, the more therefore a man does Repent, the more ſenſible he is of his own unworthyneſs, and the more he will deny himſelf in Spiritual things. But I pray what is it that does cauſe true Repentance? Is it the Goſpel? or is it the Law?

Luke, 15 18, 19.

Law? Nay, not the Law, but the Gospel. Ye know what *John* said, ye know what our Savior said, and ye know what the Apostle said (for they all preach the same things, the same words) *Repent, for the Kingdom of Heaven is at hand.* They do not say, Repent, for the kingdom of *Hell* is at hand; repent, or ye shall be damn'd: but, repent, for the kingdom of Grace, Mercy, and of Free-remission is at hand. So that it is the Gospel that does work Repentance, and therefore it is the Gospel, and the Gospel only, that does make a man sensible of his own unworthiness, and to deny himself in spiritual things.

But it will be Objected now, (in the Third place) *How say ye, That the Gospel only works this? for, have we not heard, and have we not read, That many Moral-men, Heathen-men, and divers Papists, that have written much, and spoken much for Humility, and Self-Denial; yea, and have gone very far in the practice of it? How therefore, say ye, That this is only the work of the Gospel? that this only is wrought where the Gospel comes in power in the heart of a Beleever, that seeks Justification by faith alone?* *Object.*

For Answer, I grant ye, that the very Heathen, Papists, and Moral men, have spoken much, and written much, concerning Humility, and Self-Denial: and have seemed to go far in the practice of it. I have read of some Papists, that have been so abstenious, that they have gone up and down from one Tavern to another, and from one Feast to another; and when men have been Eating and Drinking liberally, they have sate down, abstaining from all Meats and Drinks, presenting themselves as patterns of Self-Denial in the point of appetite. *Answ.*

And indeed, we reade of Three Degrees, that the more moderate Papists do make of Self-Denial, and Humility. The first Degree (saies *Granatensis*, and divers others) is, for a man to acknowledge, That all comes from God, and nothing from himself. The Second Degree of Humility is, to acknowledge, That whatsoever a man hath from God, he hath it not from Merit, but from Grace, and meer Mercy. The Third Degree of Humility or Self-Denial is, for a man

a man, To be Eagle-eyed, and quick sighted, in beholding another mans excellency; but Mole-eyed, and not seeing his own Excellency. Even thus far the Papists. So that I grant, men may seem to go very far herein. But I speak of Self-Denial in Spiritual things: and do we reade of Moral, Heathen men, and the like; that do deny themselves, (it may be in Words, but I say, in Practice) that do Deny, or have Denyed themselves in Spiritual things?

1. Take a Moral, Civil man; and though he may seem to be very Humble, and Deny himself; yet he is proud of his Humility. Saies one Philosopher, when he came unto *Plato's* house, and saw his house lie very neat: I trample upon *Plato's* pride (saies he:) But *Plato* answered again, Not without your own pride. But now, take a Beleever, and he doth not only Deny himself, but is sensible of his own pride, when he is most Humble, in that very thing wherein he is Humble.

2. Again, Take a Moral, Civil man; and though he may seem to be very Humble, and to Deny himself; yet it is but in this or that particular thing: But now, a Beleever *Phil.*3.8. Denies himself in All. *I count A L L things but dung, and dross* (saies the Apostle) *for Christ.*

3. Again, Take a Moral, Civil man; and though he seem to be very Humble, and to Deny himself; yet notwithstanding, it is but the Artifice of his Reason, and his Resolution. If I go on in such and such a way (saies he) I shall be undone; and therefore I must deny my self of this Company, and of this Pleasure; and so by the strength of his Reason, and Resolution, he does Deny himself. But now, a Beleever, a Christian, he denies himself in Spiritual things, by the beholding of Jesus Christ.

4. Again, Take a Moral, Civil man, though he may seem to be Humble, and Denie himself; yet there is no Mysterie, no Spiritual Mysterie in his Self-Denial: In Gospel-Self-denial there is, the Gospel does work Mysteriously like it self, it is the great Mysterie. Take a Christian, a Beleever, & I pray, do but observe a little, What a great Mysterie there is

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in all his Humilitie, and Self-denial, wrought by the Gospel. As thus:

He ever cries out What shall I do to be saved? what shall I do to be saved? And yet he professes, That he does not expect to be saved by Doing. Here's a Mysterie!

Again, He counts himself lesse than the least of all Gods mercies: And yet he thinks God hath done more for him, than if he had given him all the world. Here's a Mysterie!

Again, He prizes every Dutie, and every Gift, and every Grace although it be never so small; prizes it above all the world: And yet he counts al but dung and drosse in regard of Christ. Here's a Mysterie!

Again, He looks upon himself as the greatest sinner, and thinks of every one better than himself: And yet when he looks upon a Drunkard, or a Swearer, or the like; professes that he would not change his condition with him for al the world: He looks upon himself as the greatest sinner, and thinks of every one better than himself; and yet he saies concerning such and such, he would not change his condition with them for al the world. What a Mysterie is this!

Again, He mourns under Reproaches, and the Despisings of men: And yet he triumphs over them, and is above them. Here's a Mysterie!

Again, He counts himself nothing, and all that ever he does nothing: And yet he praises the Lord for every little, and thinks that God hath done more for him, in giving him Christ, than if he had given him all the world. Here's a Mysterie!

Now, as for the seeming Humility, and Self-denial, that is in Heathen, or Moral, Civil men, there is none of this Mystery: but there is a Spiritual Mysterie that runs along in the veins of all this Gospel-Humility, and Self-denial.

But, I speak of Self-Denial in Spiritual things: and what Moral, Civil man, does deny himself in Spiritual things? I remember one makes mention of a certain godly

Dies Lustranus.

man, that was ſorely tempted by Satan, in his time: the man was much in Duty, and Satan comes unto him, and ſaies, Why doeſt thou take thus much pains? thou doeſt Faſt, and Watch; but, O man, what is there that thou doeſt more than I do? Art thou no Drunkard? or no Adulterer? Saies Satan, I never was Drunk, nor I never committed Adultery: What? doeſt thou Watch? Saies Satan, I never ſlept. Doeſt thou Faſt? Saies Satan, I never ate any Meat, or drank any Beer or Wine. What therefore, O man, (ſaies Satan) doeſt thou do more than I do? Yes, (ſaies he) Satan, I will tell thee what I do: I Pray, and I Serve the Lord, and walk Humbly, and Deny my ſelf. True indeed then (ſaies Satan) I confeſſe herein thou doeſt go beyond me; for I am Proud, and I have Exalted my ſelf; and therefore, that thou doeſt Deny thy ſelf, and walk Humbly with thy God; herein indeed, thou goeſt beyond me. And know, a Chriſtian does not only go beyond Satan, but he goes beyond Moral, Civil, Legal men: and where ever the Goſpel comes in power, it works this diſpoſition and frame of heart, there it is wrought indeed.

Queſt. 4 You will ſay, *What is there in the Goſpel, or the way of the Goſpel, which lies in Juſtification by faith alone; that can work a mans heart unto this frame, and diſpoſition?*

Anſw. I ſhall name Three or Four things of many.

1. Firſt, The more a man does ſee the Glory of God, the more Humble he will be, and Deny himſelf, even in Spiritual things. Ye may reade how it was with *Job*, in the 9. chapter of *Job*: ye do not reade in all that book, that *Job* does any where in one chapter, ſo much Deny himſelf, as concerning his own Righteouſneſs (which he ſtood much upon to his friends) as in this 9th chapter, verſe the 15. *Whom* (ſpeaking of God) *though I were righteous, yet I would not anſwer, but I would make ſupplication to my judge.* Verſe the 16. *If I had called, and he had anſwered me, yet would I not beleeve that he had hearkened unto my voice.* Then at the 20. verſe. *If I Juſtifie my ſelf, mine own mouth ſhall condemn me: if I*

if I ſay I am perfect it ſhall alſo prove me perverſe. Verſe the 21. *Though I were perfect, yet would I not know my ſoul: I would deſpiſe my life.* Then at the 30. verſe. *If I waſh my ſelf with ſnow water, and make my hands never ſo clean: yet ſhalt thou plunge me in the ditch, and mine own clothes ſhall abhor me.* But whence did all this Self-Denial in Spiritual things proceed now? If you look into the former part of the chapter, ye ſhall ſee, that *Job* had a great proſpect of the glory of God. *I know it is ſo of a truth: but how ſhould man be juſt with God?* verſe the 2. *If he will contend with him, he cannot anſwer him. God is wiſe in heart, and mighty in ſtrength:* verſe the 4. Then verſe the 5. *Which removeth the mountains, and they know not: which overturneth them in his anger. Which ſhaketh the earth out of her place, and the pillars thereof tremble. Which commandeth the Sun, and it riſeth not: and ſealeth up the Stars. Which alone ſpreadeth out the heavens, and treadeth upon the waves of the Sea. Which maketh Arcturus, Orion, and Plejades, and the chambers of the South. Which doth great things paſt finding out, yea, and wonders without number.* And now having this proſpect of the Greatneſs, and Glory of the Lord, he Denies his own Righteouſneſs, Denies himſelf in Spiritual things. And ye know how it was with the Prophet *Iſaiah*, in the 6. chapter, and the 5. verſe. *Then ſaid I, Wo is me, for I am undone: becauſe I am a man of unclean lips, and I dwel in the midſt of a people of unclean lips.* Wo is me, I am undone, a man of unclean lips. But ſtay, O thou bleſſed Prophet, thou art a great, and haſt been a great Preacher, a Goſpel Preacher: yea, thou art a Prophet. Well (ſaies he) yet, Wo is me, for I am undone, I am a man of unclean lips. Why? what's the matter? (At the latter end of the verſe) *for mine eyes have ſeen the King, the Lord of hoſts.* And if ye look into the former verſes of that chapter, ye ſhall find, That it was a ſight of Chriſt in his glory, as will more fully appear, by comparing of that, and the 4. chapter of the *Revelation* together at your leiſure. But where can a man ſee the Glory of God, but in the Goſpel? The Goſpel is called, The Glorious Goſpel: there the Glory of

God is to be ſeen. With open face there, as in a glaſs, we behold the Glory of the Lord.

2 Secondly, The more I ſee Chriſt as an Eminent, Tranſcendent Example of Humility, and Self-Denial; the more I learn to Deny my ſelf, even in Spiritual things. Now the Goſpel holds forth Chriſt as the moſt Eminent Example of Humility, and Self-Denial: ſuch an Example as the Sun never ſaw before, from firſt to laſt. At the firſt; *He thought it no robbery* (ſaiés the Apoſtle) *to be equal with God: and yet he humbled himſelf, and took upon him the form of a ſervant.* And at the laſt: Saies he unto his father, *Yet not my will, but thy will be done.* And if ye look into the 13. chapter of *John*, ye ſhall find there, that our Lord and Savior Jeſus Chriſt, takes a towel, and water, and fals down at the feet of his Diſciples, and waſhes their feet, verſe the 4. *He riſeth from ſupper, and laid aſide his garments, and took a towel, and girded himſelf: and after he had powred water into a baſin, he began to waſh his Diſciples feet, and to wipe them with a towel. When the Phariſee ſaw the woman come unto Chriſt, and waſh his feet, and wipe them with the hair of her head; he wondred, and ſaid, Surely, if this had been a Prophet, he would not have ſuffered a ſinner to come ſo neer to him.* Did the Phariſee wonder at this condeſcention, That Chriſt ſhould humble himſelf ſo far, as to ſuffer a poor woman to come ſo neer him, as to waſh his feet with her tears? Oh! what condeſcention is here! for ever to be wondred at, That the Lord Chriſt himſelf, ſhould down upon his knees, and waſh the Diſciples feet: that the great God of heaven and earth, the ſecond perſon incarnate, ſhould now come, fall down at the feet of ſinners, (*Judas* among them too) and waſh his Diſciples feet; When all power in heaven and earth was in his hands, that with thoſe hands he ſhould waſh the feet of ſinners!

Phil. 2. 6, 7. *Luke*, 22. 42.

But ſtay a little, It may be all power in heaven and earth was not then given into his hands. Yes, reade for that purpoſe, the 3. verſe (that goes before this ſtory) *Jeſus knowing that the Father had given all things into his hands, and that*

that he was come from God, and went to God; he riſeth from ſupper, and laid aſide his garments.

But though all power in heaven and earth, was given into his hands; it may be he did not know it. Yes, (ſaies the text) *Jeſus knowing that the Father had given all things into his hands, and that he was come from God, and went to God: He riſeth from ſupper, and laid aſide his garments, and took a towel, and girded himſelf: After that, he powred water into a baſin, and began to waſh the Diſciples feet.* Oh! what Self-Denial is here! was there ever ſuch Self-denial as here? And this, this does the Goſpel hold forth unto ye, and only to be learned in the Goſpel.

Thirdly. The more I ſee my ſelf a debter unto Jeſus Chriſt, for all my Gifts, and for all my Graces; the more Humble I ſhall be, and the more I ſhall deny my ſelf in ſpiritual things. Ye know how it is with a man that ows for his Cloaths: Poſſibly, a man may wear brave, and fine Cloaths; but he ows for them at ſuch a ſhop. While he is abroad, he ſwaggers, and is proud of his Cloaths: but when he comes into the ſhop where he ows for them, and looks upon the book, and what he hath to pay, he ſtrikes ſail then, and is more modeſt, aſhamed, and bluſhes. The Goſpel is the great Shop, from whence we have al our gifts, and al our graces; and when I come into the Goſpel, there I ſee how infinitly I am a debter to Free-grace for al I have: and though I may be proud in ſpirit at another time, yet if I come into the Goſpel, and ſee what an infinite debter to Free-grace I am, for all that ever I wear upon the back of my ſoul; then I think, Oh! what cauſe have I to be humble! Shall I be proud? ſhall not I deny my ſelf in Spiritual things? I ſay, this Goſpel is the Shop of all our Gifts, and all our Graces. 3.

Fourthly. True ſaving, juſtifying faith, is an Emptying grace; it brings Chriſt into the ſoul: and when Chriſt comes into the ſoul, all other things muſt out. As when a King, or Prince comes into a Houſe; the Maſter of the houſe goes out of his own lodging, and all muſt out, to make 4.

room

room for the Prince: So when Christ comes into ones soul, then all goes out, all other things go out. 'Tis in our beleeving on Jesus Christ, as in our beleeving on God the
*Joh.*14.1 Father. *Ye beleeve in God* (saies Christ) *beleeve also in me.* Look how ye beleeve in God the Father, so do ye beleeve in me. Now, as when a man does beleeve in God the Father for Provision, for outward Provision; as seeing an Al-sufficiencie in God to Provide; then he sees an In-sufficiencie in all the creatures to help, and never before. So, when a man comes to beleeve in Christ, when he sees that Al-sufficiency that is in Christ to Redeem, and satisfie for him; then he sees an In-sufficiency in all his own Duties, and Righteousnes, and never till then. The truth is, A man cannot come to Christ, unless he do forsake all. As, ye cannot come to this side of the water, or river, unlesse you come from that side of the river. Now faith, it is nothing else but a Coming to Jesus Christ: and therefore, where ever there is true, saving, justifying faith, a man does Deny himself in Spiritual things: he cannot write an I upon his own Performance, upon his own Duties.

Applyca. If so, if al these things be true: How hard a thing is it, for a man to Beleeve! how few are there in the world that do Beleeve indeed! True, saving, justifying faith, it makes a man Abundant in the work of the Lord; it makes a man live a spiritual life: but then it takes away that I from him, he cannot write an I upon what he does, as formerly he hath done. It makes a man live a Spiritual life: but it makes him also, to Deny that Spiritual life.

There are Four streams, that this Spiritual life is divided into: The stream of Performance: The stream of Obedience: The stream of our Sufferings: The stream of Enjoyment. True saving faith, and the Gospel, makes a man to Deny himself in all these.

As for our Performance, and Obedience; ye know what the Apostle saies concerning himself, Thus and thus I was, and thus and thus I have lived: but now I count all things as dung, and drosse in regard of Christ.

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As for our Sufferings: I have read of ſome Martyrs in the Primitive times; that being in priſon, and ready to ſuffer; divers came to comfort them, and called them, Bleſſed Martyrs. No, (ſay they) we are not worthy of the Name of Martyrs: by no means, they would not bear it, that they ſhould call them Martyrs: Denied themſelves in their Sufferings.

As for our Enjoyment: Ye know what the Apoſtle ſaies, *I deſire to be diſſolved, and to be with Chriſt, which is beſt of all. Nevertheleſs, for your ſakes* (ſaies he) &c. I am in a ſtrait. And in another place, *I knew a man* (ſaies he) *that was taken up into the third heaven, whether in the body, or out of the body I cannot ſay.* That was himſelf, but he would not own himſelf in it. And in another place he ſaies, *That he could wiſh himſelf accurſed, for his brethren according to the fleſh, that they might receive the Goſpel.* Oh! what a Self-Denying frame of heart is here! But where is this Self-Denying frame of heart now to be found amongſt us: How does this I? this ſame Self, creep into all our Speeches, and into all our Doings? If it pleaſe the Lord to uſe a Miniſter in his ſervice: what I-ing is there! I converted ſuch a man; and I comforted ſuch a man; and it was *My* Miniſtry that did it: Oh! what Self is here! what I-ing is here. So, if it pleaſe God to uſe a Phyſitian, for the curing of the outward man; It was *My* Preſcription, and it was *My* Receipt, and I did it. And if a Chriſtian do but Pray, or perform any Duty; Thus and thus I ſaid, and theſe words I ſpake; Did not I tell ye ſo? I told ye what would come to paſs: Oh! what I-ing is there among people? how does Self, this I and Self creep into all our Speeches, and into all our Doings! But is this our Faith? and is this the fruit of our Faith? Every true Beleever, that ſeeks Juſtification by faith alone, is an Humble, Self-Denying perſon; that denies himſelf in Spiritual things. Then, how few are there, that have true ſaving faith! Certainly, this ſaving, juſtifying faith, is another manner of thing than the world takes it to be.

Phil 1.23

2*Cor*.12. 2.

Rom.9.3

But

Reply. But will ſome ſay, Upon this account, we hope we have all Faith: for we can all ſay, concerning our Duties, and our Performances, that they are nothing; my Prayer is nothing, and my Hearing is nothing, but Chriſt is all in all: Yea, and we can ſay ſeverally, all of us, as *Paul* does here, *I live, yet not I*: and therefore we all now hope, that we have Faith indeed, for we are able thus to Deny our ſelves in Spiritual things.

Anſw. I wiſh it were ſo: that al were indeed able to Deny themſelves in Spiritual things. But give me leave a little, to ſpeak ſomething to ye, by way of Convincement.

1. Are there not ſome here, that cannot deny themſelves in Outward things? Some here, that cannot Deny themſelves in their Appetite, their Eating, and their Drinking for Jeſus Chriſt? Some here, that cannot Deny themſelves of their wicked Company? Some here, that cannot Deny themſelves of a Frothy, Vain, Jeſt, or Jeer at the people of God for Chriſts ſake? Are there not ſome here, that cannot Deny themſelves in Cloaths? in their Words? in an Oath, for Chriſt? Are there not ſome here, that cannot deny themſelves in their Paſſions for Chriſt? froward, and they live frowardly in their Families? Our Saviour ſaies, *Learn of me, for I am meek and lowly.* Meekneſs and Humility go together: Frowardneſs and Pride therefore go together. Now, when you cannot deny your ſelves in your Paſſions, in your Cloaths, in your Company, in a fooliſh Word for Chriſt: Doeſt thou think, that thou canſt deny thy ſelf, or doeſt deny thy ſelf in thy Duties, or in thy Righteouſneſs, or in thy Spiritual things for Chriſt? Be not deceived.

Matth. 11. 29.

2. Again. Are there not ſome here, that do Seek themſelves in Spiritual things? Self-Seeking, and Self-Advancing (as I have ſaid) do differ, but the one is a ſign of the other. A man can never Deny himſelf, that Seeks himſelf. I ſay, He cannot Deny himſelf in Spiritual things, that Seeks himſelf in Spiritual things. Now I pray conſider it: When ye meet with any Spiritual loſſe, Whoſe Accompt and Head

Head do ye set it down upon? Ye know how it is in Trade, and Merchandizing: Some men trade for themselves; and some trade for others: If I trade for my Self; when I meet with a losse, I set it down upon mine own Accompt, and upon mine own Head. If I trade for Another; when I meet with a losse, I set it down upon his Accompt, and upon his Head. Now when you meet with spiritual losses; whose Accompt do you set down your spiritual losses upon? upon whose Head? Are there not many here, that set down their spiritual losses upon their own Accompt? Indeed, I have lost such an Opportunity, and I have sinned so, and therefore shame will come unto me, vexation and trouble. What a dishonor is this unto Jesus Christ! Some indeed, when they meet with a Spiritual losse, they set it down upon Christs Accompt; and they break their hearts with the Sence of this. Others, they set down all their spiritual losses upon their own heads, and their own Accompts; what does this argue, but that they trade for themselves, and not for Christ: they Seek themselves, and therefore they don't Deny themselves.

Are there not some, that do stint, and limit themselves in the service of God? O my soul, thou hast enough for to bring thee to heaven already; and what needest thou more? Is not this for to Seek ones self in spiritual things? is not here abundance of Self? 3.

Again, Are there not some, that dare prescribe the Lord? If a General give out an Order to have a thing done so, and a common Souldier comes and saies, No, not so, but thus: does not this common Souldier advance himself in prescribing the General? The Lord Christ hath said, that we may come unto him, and the first thing of all is, for to come unto him: But man saies, No, unless I find my heart Humbled first, and Broken first, I will not go to Christ, I have no rule for it. This is to prescribe Christ, and this is to advance ones self. 4.

Again, Are there not some among us, that when they have been at Duty in the company of others, have strange 5.

repetitions passe upon their hearts? When you pray all alone, you have no such repetitions; but when you have prayed, or been Exercising in a Company; doth not your heart run back sometimes, and say; Thus and thus I said, and this and this I did, and this Expression I had? Hath there not been strange kind of repetitions, after you have performed Duty in Company? Is not here Self? is not here the I?

6 Again, Are there not some, that never to this day, were sensible of their Pride in spiritual things? Now I dare boldly say unto thee from the Lord, Thou hast not yet learned this lesson of Self-Denyal in spiritual things, that wert never Humbled for thy Pride in spiritual things. I repeat it again, I say, If thou wert never humbled for thy Pride in spiritual things to this day, the Lord knows, thou hast not learned this great lesson of Self-Denial in spiritual things. I say no more by way of Convincement; Only this: There is nothing that a Professor is more apt to be proud of, than spiritual things. Before a man takes up a Profession; possibly then he is proud of his Cloaths; or he is proud of his Friends; or he is proud of his fine House and the like. But after once a man comes to take up a Profession, there is nothing that he is more apt to be proud of than his Gifts, Graces, and Spiritual things. For, look where a mans Excellency lies, there his Pride grows. Now the Excellency of a Professor lies in spiritual things; and therefore there his Pride grows, and there he is most apt to be proud. Yet let me tell ye, It is a more dangerous thing to be proud of a mans Duties, and Spiritual Gifts; then to be proud of Cloaths, then to be proud of these outward things; For this pride of Spiritual Gifts, it's directly opposite to a mans Justification. And the more secret & hidden any sin is, the more dangerous it is: and when sin & Pride lies under Duties, and Spiritual things, then it is hidden indeed. The more Bold a sin is, the greater it is; When a sin shall dare to come into the presence of God, then it is bold indeed: Now pride in spiritual things comes more

more into the presence of God, than pride of Cloaths and these Outward things do, & therfore it is the bolder, and the greater sin; &therfore, who would not takeheed hereof! who would not labor for this Self-Denial? to be humble, and denying of ones self in spiritual things? Truly, the first step to Humility, is, to see ones Pride: and the first step to Self-Denial, is to be convinced of ones Self-Advancing.

Object. But will some poor soul say, that hears all this: *I am convinced of mine own Pride, and Selvishness in all my Duties; I can do nothing, but Self gets in, I write an I upon all that I do, I cannot deny my self in spiritual things: I have heard of some, that have been so Humble, and Self-Denying, that they have been willing, and contented to go to Hell if God would have it so: But as for me, the Lord knows, I am not contented so: I have a Proud heart, and Self creeps into all that I do, and therefore I fear that I have not this Faith, therefore I fear that the Gospel never came in power upon my soul to this day.*

Answ. Though every true Beleever, be an Humble, Self-Denying person, and is made partaker of this Gospel-Self-Denial: yet know, there is something of Self, some remains of Self that still continues with the best, something still that will tast of the Cask. Though the Onion that is beaten in the morter, be taken out of the morter, yet the morter will smell of it. A godly, gracious man, is sensible of his own Pride, and Self-Advancing in spiritual things, and will cry out and say, Oh! what a Proud heart have I! a Self-Advancing heart have I! But shew me that man, that was ever so transformed, melted, changed into the mould of the Gospel; but still some savor of Self remains.

Whereas you say, That some are willing, and contented to go to Hell if God would have it so. I have heard it of some; yea, and that some Ministers have put people upon this trial, as thus: Art thou contented to go to Hell if God would have it so? I say, I have heard, that even some Ministers have put people upon such a trial as this is. But where is their Commission? where hath any Minister such a Cōmission from the Lord, to put poor people upon such a

tryal as this is; Soul! art thou contented to go to Hell if God would have it so? Let any Minister shew me his Commission to put a soul upon such a tryal as this is. And where Soul! hast thou a Commission to put thy self upon such a tryal? No, we may have an eye to the recompence of reward; the Lord Christ himself had so, he had an eye himself unto the recompence of reward: and therfore, though thou canst not bring thy soul unto this height, yet there may be some Humility, even Gospel Self-denial, that may lie under the leaf. This Gospel Humility, and Self-denial, it is (as I may so speak) the souls Violet: The Violet (ye know) it is a very sweet flower, but it lies very low, it hangs down its head, and it lies under other herbs, obscure herbs; as if it loved to be unseen; but it smels very sweetly: and if you would find out this sweet-smelling herb, and violet, you must lift up other obscure leaves, and there you shall see it. So, this Humility, and Self denial, it lies under other Duties, and under other Exercises; and if you would see it, you must lift up other leaves: though thou beest not able to attain to that height as to say, Thou wouldst be contented to go to Hel if God would have it so: yet thou maiest have this sweet Violet; though it lie under other herbs, yet thou maiest see it, and it may be smelt. Only this: If at any time Self breaks out; if at any time thy soul begins to be advanced in regard of Duty, or Spiritual things; I do here call upon you, fall down before the Lord, and humble thy self before him for the pride of thy heart concerning Spiritual things, and labour to get this Self-denial in spiritual things. I am not to speak of Self-Denial at large; but I cal upon you frō the Lord, to labor to get Self-denial in *spiritual things*. And take these Two or Three Motives to it.

1. First. The more you deny your self in Spiritual things, the more you shall be sure to keep them. Saies *Chrysostome*, *The best treasury to keep any good work in, is, forgetfulness of that good work.* Ye know, that if a man be to travel; the way to keep himself and his money is, not to go to the Market-Crosse, and there proclaim that he hath so much money about

bout him, or to carry with him in his journey; the only way for a man to lose his money, is, to let it be known, and to brag of it abroad. And truly, what is the reason, that so many in these daies of ours, have made shipwrack? Some heretofore have been very forward, had great Gifts, great Parts; and now they are rotten, they have lost all; Why? because they were proud of them, and did not walk humbly under them.

Secondly. The more you do deny your selves in spiritual things, the more humble you will be in other things: and the more humble you are, the more sweetly shall you live in your own bosom, yea, towards and amongst others. Some possibly complain of a Froward spirit: Oh! saies one, I am of an Angry disposition: my Husband, my Children, my Servants, my Wife, or my Friends, cannot meddle with me, or touch me, but I am ready to break out in distemper, anger, and frowardnesse; the Lord knows, I have a very froward and peevish heart of mine own. But what is the reason? Pride, pride is the cause of Frowardnesse. Ye see how it is with a Bladder: let a Bladder be blown full of wind, and though you may take it at the end, yet notwithstanding, you cannot hold the Bladder in your hand, or the greatest hand in the town cannot hold the Bladder. But take a pin, and prick the bladder, and the least child may hold it then. What is the reason that men cannot be held, cannot be handled, cannot be touch'd by their neighbors, friends, and those that are about them; they cannot be grasp'd, and walk'd with? but because they are proud, and swoln. Therefore, get an humble, and self-denying heart, and thou shalt walk more sweetly with thy own soul, and others that are about thee. 2

Thirdly. The more you deny your selves in Spiritual things, the more you shall be exalted in them. I say, The more you deny your selves in Spiritual things, the more those spiritual things shal grow, be exalted, the more increased. *Humble thy self, or your selves* (saies the Apostle) *under the hand of the Lord, and he will exalt you in due time.* And let 3. 1 Pet. 5. 6

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me tell you this: that look what that is wherein you do Humble your ſelves before the Lord, therein the Lord will exalt you. Doeſt thou humble thy ſelf before the Lord in regard of theſe outward things? There will the Lord Exalt thee. Doeſt thou humble thy ſelf before the Lord in regard of thy Parts, and thy Gifts? There will the Lord exalt thee. Doeſt thou humble thy ſelf before the Lord in regard of thine own Graces? and thine own Obedience? and thine own Righteouſneſs? Therein will the Lord exalt thee. Ye know that *John* the Baptiſt ſaid concerning Chriſt, *He muſt increaſe, but I muſt decreaſe.* And ſaies *John* again concerning our Savior Chriſt, *Whoſe ſhoe-latchet I am not worthy to unlooſe*: Or, *whoſe ſhoos I am not worthy to carry.* Mark how he humbles himſelf to Jeſus Chriſt: And mark how Chriſt honors *John*; Oh! (ſaies Chriſt) *There's not a greater among women, than* John *the Baptiſt*: Chriſt exalts him. And ſo ſaies the Centurion, *Oh! Lord, I am not worthy that thou ſhouldeſt come under my roof.* Mark how he humbles himſelf here before the Lord Chriſt: And mark what our Savior ſaies of him, *I tell you, I have not found ſuch faith, no not in Iſrael.* So that look *where* thou Humbleſt thy ſelf, *there* will the Lord Exalt thee. Soul! doeſt thou deſire therefore, that the Lord would Exalt thy Graces, that thy Gifts and Graces ſhould be increaſed? Humble thy ſelf there, and learn to Deny thy ſelf in ſpiritual things; not only in regard of outward, but in ſpiritual things; that you may ſay, *I live, yet not I.*

Joh 3.30
*Joh.*1.27
*Mat.*11. 11.
*Mat.*8.8
Verſ. 10.

Queſt. But you will ſay, *This is a hard thing: What may we do, that we may be able to deny our ſelves in ſpiritual things?*

Anſw. 1 Firſt, Never perform any Duty, but as often as thou canſt, reflect upon thy performance, and obſerve the Defects thereof. When ye write a Letter, after ye have written it, you reade it over: Or what ever ye write (almoſt) if it be of any concernment, after ye have written it, then you reade it over; and if ye find any thing amiſſe, then ye blot it out, and when ye have done, ye take your ſand-box and throw duſt upon it; or ye go to the Chimney, and take

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ashes and throw upon the paper. Will ye do thus for your letters that ye write? and will ye not do thus for your Duties and Performances? When you have Prayed, and performed Duty, Go, go and look it over, and there you will find many Defects; many things to be blotted out, and many things to be put in; and when you have found the Defects in your Dutie, throw dust upon it; and humble your selves before the Lord.

2. Secondly, If you would deny your selves in spiritual things: Observe much the In-comes of the Spirit of the Lord upon your soul. The way and manner of it, how Suddenly, how Unexpectedly, how Freely the Lord by his Spirit breathes upon your soul. When your heart is Dead, when your heart is Hard, when you say, God is now gone, and will never return again: Oh! what freedom once I had in Prayer! but now my heart is hard, and I shall never be able to Pray again: Then comes the Spirit of God, and breathes upon your soul, and gives you Prayer again. Now if I would but observe the breathings of the Spirit of the Lord, how it comes upon me thus, when I am dead, when my heart is hard, when I say I shall never have prayer again; if I could but observe the Freeness of the Spirits breathing over my soul, and raising up my heart to Duty again; should I be proud of Duty, think you? should I not rather say, Shall I be proud? I was dead, my heart hard, and had not the Spirit come and breathed upon my soul, I had never been able to pray again, but had been lock'd up for ever: and shall I be proud? Observe the In-comes of the Spirit; the way and manner of it; be much in this, and you will be able to deny your selves in spiritual things.

3. Lastly, Look much into the Gospel: study much the Gospel, and the way of the Gospel. The more you see an Humble Christ, the more you will learn Humility: Where shall you see an humble Christ, but in the Gospel? The more you see a Self-denying Christ, the more you will learn Self-denial: And where shall you reade of a Self-denying

nying Chriſt, but in the Goſpel? The more ye ſee the Free, and Rich grace of God, the more you will deny your ſelves in ſpiritual things: And where ſhall ye ſee the Free-grace of God, but in the Goſpel? The more Faith ye have, the more you will deny your ſelves in ſpiritual things: And where ſhall ye get faith, but in the preaching of the Goſpel, and in ſtudying of the Goſpel? This grace of Humility and Self-denyal in ſpiritual things, grows only in the garden of the Goſpel, in the bed of the Goſpel. There is a Field-Humility; and there is a Common, or a Field-Self-Denial, as I may ſo ſpeak. As ye ſee it is with your Flowers, and Herbs: There is a garden-Tyme: and there is a Field-Tyme; there is a Garden-Roſe; and there is a Field-Roſe: there is a Garden Hony-ſuckle and there is a Field-Hony-ſuckle: So there is a Field-Self-Denial, that grows among Heathen, and among Moral people, that can deny themſelves of this or that particular thing; their Appetite, Cloathing, or now and then their Company. And there is a Goſpel-Self-Denial, a Myſterious Self-Denial: But this Self-Denial in ſpiritual things, grows no where but in the Garden of the Goſpel, there thou ſhalt ſee an Humble Chriſt, and become Humble: There thou ſhalt ſee a Self-Denying Chriſt, and become Self-Denying. Therefore, ſtudy the Goſpel, and ſtudy the way of the Goſpel; You that have walked in a Legal-way, ſtudy the Goſpel, and the way of the Goſpel. I tell you in the words of the Apoſtle; *If the Goſpel be hid, it is hid to them that periſh*: If the Goſpel, and the way of the Goſpel be hid, it is hid to them that periſh. And therefore, go unto the Lord, and beſeech him to open to you the way of the Goſpel: and in this Goſpel, you ſhall be able to learn this Self-denial, and be able to ſay, as here the Apoſtle, *I live, yet not I, but Chriſt liveth in me.*

2 *Cor.* 4. 3

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SERMON IV.

GALATIANS 2. part of the 20. verſ.

——*Nevertheleſs I live, yet not I, but Chriſt liveth in me.*

Preached at Stepney. *July*, 23. 1648.

IN theſe words, ye have another *Property* of our Spiritual life: it is a *Chriſt-Advancing* life. I live, yet not I, *but Chriſt liveth in me.* The former words, *Yet not I*, hold forth a *Depreſſion*, and *Annihilation* of a mans ſelf in Spiritual things. Theſe words, *But Chriſt liveth in me*, hold forth the *Advancings* of Jeſus Chriſt. He gives the *Power*, *Strength*, and *Honor* of all unto Jeſus Chriſt, *But CHRIST liveth in me.*

In the words, There are theſe Three things eſpecially obſervable:

Firſt of al, The Preſence of Chriſt with a Beleever. *Chriſt in me.*

Secondly, The Efficacie of his preſence. *He liveth in me.*

Thirdly, The Conſtancie of his Effectual preſence: He does not ſtay for a day, or a night in me, but, *He LIVETH in me.*

And accordingly, there are Three Doctrines, that theſe words afford.

Firſt. *Chriſt is in all Beleevers.* For he does perſonate a

Beleever all along, when he saies, I. (as ye have heard) Christ is in each Beleever.

Secondly, *Christ liveth in all Beleevers.*

Thirdly, *That Christ does live more in a Beleever, than a Beleever doth himself. Yet not I, but Christ liveth in me.*

I shall speak only unto the former.

Doct. 1. *Christ is in all Beleevers. Christ is in each Beleever. Every Saint and Child of God, hath Christ within him.*

This Truth was so commonly known in the Apostles time, that he saies unto the *Corinthians. Know ye not, how that Christ is in ye, unless ye be reprobates?* That is, Unless ye be reprobates, ye may know that Christ is in you. So our saviour Christ himself, in that book of *John, He that eateth my flesh, and drinketh my blood, dwelleth* (or abideth) *in me, and I in him.* And so often in the 14, 15, and 16. chapters of *John*, Christ speaks to this purpose: *I in you, and you in me.* So that the Scripture is full of this, *Christ is in all Beleevers, Christ is in each Beleever.*

2 *Cor.* 13. 5.

John. 6. 56.

For the clearing of this great Truth. We must First enquire, How Christ may be said to be in a Beleever?

And for that, ye must know, That as God is in the World, and the things of the World several waies, So Christ is in Beleevers.

1. First, God is in the World, and the things of the World, *In regard of his Power.* He is in all the World: as we say a King is in all his Kingdom; because his Power extendeth to all his Kingdom. And so, God is in all the World, because his Power extendeth to all the World. And thus Jesus Christ is in a Beleever. But this is not all.

2. Secondly, God is in the World, and in the things of the World, *By way of Presence. Whither shall I go from thy presence?* (saies the Psalmist) *if I go up into heaven, thou art there &c.* And thus also Jesus Christ is in the heart of a Beleever. But yet this is not all.

Psa. 139. 7, 8.

3. Thirdly, God is said to be in the World, and in the things of the World, *In regard of his Essence:* Essentially present unto all the World. For every Attribute of God is

is like unto God; his Attributes are all infinite, He is infinite in Wisdom, Justice, Power, and Mercy: and so, he is infinite in his Essence, and therefore Essentially present unto all the World. And thus also, Christ is in the heart of a Beleever, as God, so is Christ. But yet this is not all.

Fourthly. God is said to be in the World, and the things of the World, *By way of special manifestation.* And so God was in the Temple, not because his Essence was more in the Temple than in another place; but he was in the Temple by way of Manifestation of Himself unto his People there. And thus also, Jesus Christ is in the hearts of those that are beleevers, specially manifesting, and revealing himself there unto them. But yet this is not all neither. 4.

Fifthly. God is said to be in a Creature, *By way of Personal Union*, being Personally United to him. As when the Deity by the second Person, was united unto our Nature, unto flesh: God was in Christ, *in whom the fulness of the Deity dwells bodily*, saies the Apostle. And thus, in a Spiritual, and Mystical way and manner, Christ is in all Beleevers by his Spirit, the third Person: not only the *Graces* of Christ, but Christ *Himself*, in and by Spirit, is in the heart of a Beleever; I say, Christ by his Spirit. And therefore *Chrysostom* observes, Whereas it is said, in the 8. of the Romans, and the 9. verse, That, *if the Spirit of God dwell in ye*: at the 10. verse following, it is said, *If Christ be in you*, Those two being made one, one being put for the other. Now I say, That Christ that is in a Beleever, is not the Habit of grace only, which the Saints have in their souls, but Christ Himself by his Spirit. And therefore if ye look into that 5. chapter to the Romans, ye shall find, That besides the *Grace* of the Spirit, the Spirit *it Self* is said to be given unto us. verse the 5. *Because the love of God is shed abroad in our hearts, by the holy Ghost which is given unto us.* Not only the *Grace* of the holy Ghost given unto us, and shed abroad in our hearts; but the Spirit *it Self* which is given unto us. And so in that 16. chapter of *John*, where the Lord promises to send the Comforter. *He shall teach ye* (saies Christ), 5. *Col.* 2. 9.

and he ſhall teach ye all things; and he will ſhew unto ye things to come, verſe the 13. But the Habits of grace cannot teach a man, and ſhew him things to come. And what ſhall he teach? verſe the 13. *Whatſoever he ſhall hear, that he ſhall ſpeak.* This is the Comforter, this is the Spirit. Now the Habits of grace does not thus ſpeak, and hear, and therefore certainly, the Spirit of Chriſt is in the hearts of Gods people, and in the hearts of Beleevers; it's more than the bare Habit of grace, the gifts and the graces of the Spirit. And to this purpoſe it's clearly ſpoken by the Apoſtle, in the 8. chapter of the Epiſtle to the *Romans*, and the 11. verſe, *But if the Spirit of Him that raiſed up Jeſus from the dead, dwell in you: He that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal bodies, by His Spirit that dwelleth in you.* This ſpirit cannot be meant Habitual grace. But if the *Spirit* of Him that raiſed up Jeſus from the dead, dwell in you. So that plainly then, in a Spiritual, and Miſtical way, Chriſt is in each Beleever by his Spirit: and this Chriſt in a Beleever, is not the *Gifts* and the *Graces* of the Spirit, but Chriſt *Himſelf* by his Spirit.

This I confeſſe riſes high; but herein I am not alone: divers *School-men*, and *Fathers*; and of our own *Divines* concurring with me. The Reverend Mr. *Perkins*, it was his ſpeech, That the Perſon of a Beleever, is united to the Perſon of Chriſt. But I ſhall give you the words of an Eminent Preacher, that is now in Heaven, as we have them in the Works that he hath left. Saies he, It hath been a great Diſpute among the School-men, Whether a Beleever does receive the holy Ghoſt it *Self*, or only the *Gifts* and *Graces* of the holy Ghoſt: But (ſaies he) it is a Queſtion, where there needs be no Queſtion; and Diſpute, where there needs no Diſpute: for the Scripture is clear, That we do not only receive the *Gifts* and the *Graces* of the holy Ghoſt, but the holy Ghoſt it *Self*, for are we not ſaid to be, *the Temple of the holy Ghoſt?* and this ſets out the abundant Kindneſs, and Goodneſs of God: As (ſaies he yet) it is more Kindneſs to give a man Fruit and the Tree, than to

1 *Cor.* 6.19.

give

give him barely the Fruit: So it is abundantly more grace in God, to give a man the holy Ghost it *Self*, rather than to give him only the *Gifts* and the *Graces* of the holy Ghost. And indeed, What greater Comfort can there be than this? That Beleevers are not only made partakers of the Gifts and Graces of the holy Ghost, but of Christ Himself, Christ really in all Bele[illegible], by his Spirit?

You will say unto me, *But how can this be? we have ordinarily understood it otherwaies, and so we have heard it preached too, That Christ in a Beleever, is nothing else but the* Grace *of Christ; and the Spirit in a Beleever, is nothing else but the* Gifts, Graces, *and* Operations *of the Spirit: and indeed, how can it be otherwaies? For if Christ be really united unto each Beleever, really in a Beleever by his Spirit, and so made one with him; then a Beleever may say, I am Christ, and I am the Spirit; Which is* Montanisme, *and which is* Blasphemy: *and therefore, how can this be, that Christ is really united to each Beleever by his Spirit, and really in a Beleever by his Spirit?* *Object.*

I confess this is very hard to understand: and when I consider the In-Being of Christ in a Beleever, I remember that story that is written concerning *Austin*: That walking by the Sea-side, he saw a Boy take a Mussel-shell, and go to the Sea, carrying water with his Mussel-shell into a Ditch that was by, out of the Sea into the small trench: He asked the Boy, what he would do? Saies he, I will empty all the Sea into that Ditch: And he Smiles, and told him he could not do it: Saies he, No more able are you, with the Mussel-shel of your Understanding, to carry out the Ocean of the Trinity in a small Tractate and Discourse of your own. And what is our Understanding, but as a little Mussel-shell in regard of Christ, and the glory of the Trinity? Surely, we are not able with this little Mussel-shell, for to carry out all the depth of this Truth in a small Discourse. But it is a great Mystery. Are ye able to tell me, How the Child is formed in the Mothers womb? Or, are ye able to tell me, How the Soul is United to the Body? Who then can tell exactly, How Christ is United *Answ.*

to

to the ſoul of a Beleever? 'Tis a great Myſterie, one of the great Myſteries of the Goſpel. But becauſe our Saviour hath ſaid, *Unto you it is given to know the Myſteries of the Kingdom, and to others it is not*; Therefore we ſhould all labor to underſtand it. And that ye may not be miſ-led herein (as divers of late have been) into ſtrange kind of Blaſphemous ſpeeches: I ſhall give you theſe Three or Four Propoſitions, or Diſtinctions about it.

Matth. 13.11.

1. Firſt of all, You muſt know, That though Chriſt be really united unto each Beleever, yet this Unition, or Union is a *Voluntary* act, and not a *Natural* act, and ſo Chriſt may Unite himſelf unto the ſoul, ſo far as it pleaſes himſelf: It is not a Natural act, but a Voluntary act; and being an act wherein he is free, he may Unite himſelf unto the ſoul, ſo far as he pleaſes, and no farther. Now the Lord Jeſus Chriſt, hath not united himſelf ſo far unto the ſoul of a Beleever, that a Beleever ſhould ſay, I am Chriſt, and I am the Spirit: for, then a Beleever were to be Worſhipped as well as Chriſt, if he were Chriſt.

2. Secondly. You muſt know this, That there is a great deal of difference, between joyning unto another, by way of *Contact*, or *Touching*; and joyning unto another, by way of *Compoſition*. As for Example, The Sea and the Land, they are joyned together, they are united: but how? not by way of Compoſition, but by way of Contact; the Sea touches the Land, & the Land touches the Sea: yet the Land cannot ſay, I am the Sea; nor the Sea cannot ſay, I am the Land: Why? becauſe it is an Union only by Contact, by Touching, and not by Compoſition, one being compounded of the other. So the Union that is between Chriſt and a Beleever, it is by way of Spiritual Contact; Chriſt touching the ſoul by his Spirit; and the ſoul touching Chriſt by faith. I ſay, it is a Union by way of Spiritual Contact, and Touching; and not by Compoſition; and therefore a Beleever cannot ſay, that I am Chriſt, and I am the Spirit.

Thirdly.

Thirdly. You must know, There is a Two-fold In-being. One whereby Essences are *applyed* unto each other; and another, whereby Essences are *mixt* together. I'le make it as plain as I can, thus: Ye see in a heap of Stone, and Wheat, they both make but one heap: and the Stone may say, I am in this heap, and the Wheat may say, I am in this heap; but the Stone cannot say, I am the Wheat; nor the Wheat cannot say I am the Stone: Why? because though they be united, and joyned together in one heap, it is by way of Application of one Essence unto another, one being applied unto another. But now, take Water and Wine, and mingle them together, and there every part may say, I am Water, and I am Wine: Why? because there is an Union by way of Mixture. Now there is a great Union between Christ and a Beleeving soul: yet a beleeving soul though he be really united to Christ by the Spirit, cannot say, I am Christ, or I am the Spirit: Why? because it is an Union by way of Application, and not by way of Mixture, as Wine and Water mingled together: if it were an Union by way of Essences, then a beleever might say, I am Christ, and I am the Spirit: but it is an Union by way of Application, a beleever being applied to Christ, and Christ applied unto a beleever. 3.

Fourthly. You must know this, That there is a great-deal of difference between the In-being of a Spiritual thing in a Material; and the In-being of one Material, or Corporial thing in another. I shall make it as plain as I can, and it will be of concernment to you. Take a body now, and let that be mixt with another, and each part may say, I am that which I am joyned to: but take the Spirit, or a Spiritual Being, and let that be mixt with a more Material Being; and then the Material Being cannot say, I am the Spirit; and the Spirit, I am the Matter. As now ye see in the great Union between the *Soul*, and the *Body*: the *Soul* is in every part of a man, *tota in toto*; the *Soul* (saies the Philosopher) is wholly in every part; the whole soul of man being in every part of the body: yet notwithstanding, the 4.

the Body cannot ſay, I am the Soul, nor the Soul cannot ſay, I am the Body, becauſe they are thus united together. Why? becauſe here is an Union of a Spiritual thing with a more Material, which does keep the Natures diſtinct. Or thus, give me leave to expreſſe it to ye: Iron and Fire being joyned together, your Fire is in every part of the Iron; and yet notwithſtanding, though the Fire be in every part of the Iron, the Iron cannot ſay, I am the Fire; nor the Fire cannot ſay, I am the Iron: Why? becauſe here is a more Spiritual Body, in a more Material Body, and ſo the Natures are kept diſtinct. Or if you will, yet farther: Ye ſee the Light in the Air; the Light is more Spiritual than the Air, and the Light is in every part of the Air; yet notwithſtanding, the Air cannot ſay, I am the Light, nor the Light cannot ſay, I am the Air; but theſe two are kept diſtinct: Why? becauſe here is an Union of that which is more Spiritual, unto that which is more Materiall. So I ſay here, Though Chriſt be really United unto each Beleever; yet notwithſtanding, the ſoul of a Beleever is more Material; though not in it ſelf Material, yet in reſpect of Chriſt, the ſoul is a groſſe Nature in regard of the Spirit of Chriſt; and being thus (therefore) united, theſe Natures are kept diſtinct; the Spirit of Chriſt is kept diſtinct from the Nature of the ſoul, and the ſoul from the Nature of the Spirit: and therefore, the ſoul of a Beleever, though united really unto Chriſt by the Spirit, cannot ſay, I am the Spirit, or I am Chriſt.

Object. *But if we look (will ſome ſay) into the* 17. *chapter of* John, *our Lord and Saviour Chriſt ſeems to ſpeak this way (at the* 20, *and* 21. *verſes)* Neither pray I for theſe alone, *(ſaies he)* but for them alſo which ſhall beleeve on me through their word: That they all may be one; as thou Father art in me, and I in thee, that they alſo may be one in us. *Here Chriſt prayes, That Beleevers may be one with him, as he and the Father were one: but if Chriſt be really united to each Beleever by his Spirit: What difference is there between this Union, and the Hypoſtatical Union: the ſecond Perſon was united unto our Nature, to*

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our Flesh; and if now Christ be united unto a Beleever by his Spirit, which is the Third Person; What is the difference between the Hypostatical Union, and the Union of a Beleever with Christ by the Spirit?

Much every way. For take a Beleever, and though Christ be United unto a Beleever really by his Spirit; yet notwithstanding, the Beleever is not said to be Assumed, the Spirit doth not Assume the heart of a Beleever, as the second Person did Assume our flesh; and though we are united unto Christ by the spirit, yet not said to be Assumed by the spirit. *Answ.* 1

Again, Though Christ be really united unto each Beleever, yet it is no Personal Union, as the Hypostatical Union is. A man is a Person before he is United so unto Christ by the spirit: but now Christs Soul and Body, they were not a Person before United unto the Second Person: but the Soul and Body of Christ, and the second Person in the Trinitie United together make up one Person. I say, that is a Personal Union, all making up but one Person. But now a Beleever, he is a Person before his Union with Christ by the spirit; he is a Person, a Wicked Person, but he is a Person. 2

Again, The Union that is between Christ and a Beleever, it is in respect of the other Union, an Accidental Union, Christ United unto the soul by Faith, by the intervening of Gr[illegible] and Accidents. But now the second Person was United unto our Nature, and unto our Flesh, not by the intervening of any Grace, or any Accident, but their Substance was United unto Substance by the Second Person. I say, it was not an Union by the intervening of any Grace: for though all graces were in Christ, yet the union of the second Person to our flesh, is not by the intervening of any Grace, Faith or the like: but now our union to Christ is by the intervening of Grace, (of faith) and so this union is but an Accidental union in regard of that. 3.

Again, Though Christ be united unto all Beleevers by 4.

his Spirit; yet he is ſo far united unto a beleever, as to make him a member of the Body only: But the ſecond Perſon was United unto our Nature, and unto our fleſh to make Chriſt the Mediator. Indeed, if God were United to man ſo far as to make him Mediator between God and Man, then he might ſay, I am God, and I am Chriſt: but (I ſay,) this Union being Voluntary, he does ſo far Unite himſelf unto the ſoul of a Beleever, as to make him a Member of the Body only, and not a Mediator. But when the Second Perſon was United to our Nature, the Union was to make the Perſon a Mediator. And thus ye ſee, there is a great deal of Difference between that Hypoſtatical Union, and this Myſtical Union of a Beleever.

And whereas it is ſaid, in that 17. of *John*, That Chriſt praies that we may be one with him, as he is with the Father: *That they all may be one, as thou Father art in me, and I in thee; that they alſo may be one.* I anſwer: This is an *Act* of *Similitude*, and not of *Equallity*: Chriſt praies unto the Father, that Beleevers may be one with him; not by way of Equallitie; that a Beleever ſhould be Equallie one with Chriſt, as Chriſt is with the Father: for then Chriſt ſhould pray, that a Beleever might be worſhipped too, which he never did: and if that Chriſt here ſhould pray, that a Beleever might be one with Chriſt, as Chriſt with the Father, in regard of Equallitie; then Chriſt ſhould pray, that a Beleever ſhould be one with him from Eternity: for ſaies he unto his Father in the beginning of the chapter, *Glorify me with thy ſelf, with the ſame glory which I had with thee before the world was.* Chriſt was one with the Father before the world was. Therefore, if he ſhould pray, that a Beleever might be one with him, in regard of Equallity, he ſhould pray that a Beleever might be one with him, in that reſpect: which were impoſſible. But he does not pray, that a Beleever might be one with him, by way of Equallitie, as he is one with the Father by way of Equallitie, but Similitude. And yet divers Learned and Reverend men, think the meaning of that place rather to be this, That they may

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be one among themselves: Christ prayes, that they may be all one; that is, Lord, I pray, that they may love, and agree together; he prayes for Union among themselves But suppose it be taken the other way, That the Lord Jesus Christ here does pray, that Beleevers may be one with him, as he is with the Father: That is, not in regard of Equalities, but in regard of Similitude; that as Christ is one with the Father in a way sutable to him, so Beleevers may be one with Christ in a way sutable unto them.

But suppose then, (you will say) that a Beleever is not one with Christ in this heighth of One-ness; how may it appear, by way of Scripture reason, that Christ is really united unto each Beleever, and that he is really in the soul of a Beleever by the Spirit; not only in regard of infused Habits, habits of grace, grace inherent; but that Christ Himself is really in a Beleever by his Spirit? *Quest.*

Ye know, that we are united to Christ by Faith: and look what Faith laies hold upon, that it brings into the soul: but now, Faith does not lay hold upon the Graces of Christ, but upon Christ himself, and therefore Christ Himself by Faith is brought into the soul, and is there really in the soul of a Beleever by his Spirit. *Answ.* 1

Secondly. Christ is in a Beleever, as a Beleever is in Christ. Now a Beleever is not in Christ; that is, in his Graces. When we say, That we are in Christ; we do not mean that we are in the Graces of Christ, but a Beleever is in Christ Himself, as in the common Head. A Beleever is not in the Graces of Christ only, but he is in Christ Himself. So Christ is not in a Beleever only by his Graces, but he is really there in the soul of a Beleever by his Spirit. 2.

Thirdly. If the Lord Christ were not really in the soul of a Beleever by his Spirit, besides those Habits of grace, Actings, and Operations of the Spirit; then how would there be Three that bear witness? The Apostle tels us, *There are Three that bear witness in Heaven, and in our Hearts, The Spirit, Water, and Blood.* Water; what is that? That is San- 3. 1 *John*, 5.8.

ctification; a mans Sanctification does bear witneſs to him that he is the Child of God, that is, Water. But now, Sanctification conſiſts, either in the Habit of grace, or in the Acting of grace; if therefore the Spirit of Chriſt in a Beleever, were nothing elſe but Grace, inherent Grace, then it were all one with the teſtimony of Water: but there are Three that bear witneſſe, There's the teſtimony of the Spirit, there's the teſtimonie of Blood, and there's the teſtimonie of Water: If by the Spirit we are to underſtand only, the Grace of Chriſt, the Habit of grace in the ſoul, then there would be but Two that bear witneſſe, namely, Water, and Blood; becauſe the other would be al one with Water; Water being meant only Sanctification: But now there are Three that do bear witneſſe unto a ſoul that is in Chriſt, The Spirit, and Blood, and Water; and therefore Chriſt is really in a Beleever, Chriſt really united unto all Beleevers by his Spirit.

Queſt. *What is the Benefit of all this? For ſuppoſe that we grant this, That Chriſt in a Beleever, is not only Grace, and the Habits of grace in the ſoul, but Chriſt Himſelf is really in the ſoul of a Beleever by his Spirit: What Profit, Benefit, or Comfort will come unto a Beleever more this way than the other way?*

Anſw. 1 Much every way: Firſt. If Jeſus Chriſt be really united to each beleever by his Spirit, and really in him in this ſpiritual and myſtical way; Then a beleever ſhall have more bleſſed and glorious Communion with Chriſt than the other way. For Union is the root of Communion: The Husband & the Wife are firſt Joyned together, and United, and then they have Communion with one another, and Fellowſhip in their goods, and eſtate; Union is the ground of Communion, And the nearer the Union, the greater the Communion. Now if Chriſt ſhould be only in a beleever by the Habit of grace, the Union would not be ſo great: but if this be true, That Chriſt is really in a beleever by his Spirit, Chriſt really United to each beleever; here the Union is nearer, and therefore the Communion, and Fellowſhip that a beleever ſhal have with Chriſt, a great deal more and more bleſſed.

Secondly

Secondly. If Christ be really united unto a beleever, unto all beleevers by his Spirit, Then his love must needs be infinite towards beleevers. If that his *Graces* only were in them, he would love them; because thereby they should be made like unto him: but now, if his own *Spirit* be in a beleever, then his love must needs be infinite unto a beleever, and a beleevers love infinite to him again in his way. This is a great and glorious Priviledge. 2.

Thirdly. If Christ be really in a beleever, really united to each beleever by his Spirit; Then a beleever, knowing this, may say, I have now somwhat more, than any Hypocrite can attain unto. Saies a poor soul many times, If I had but that grace that no Hypocrite can attain unto, then my soul would be quiet within me: but now, as for Gifts & Graces, there is no Hypocrite but may attain to them, or something that is like to them. What will ye instance in? will ye instance in Faith? 'Tis said of *Simon Magus*, That he *beleeved*. Will ye instance in Repentance? 'Tis said of *Judas*, That he also *Repented*; and *Esau* that sought the birth-right with *Tears*. Will ye instance in Hearing of the Word with Joy? 'Tis said, So did the False ground. Wil ye instance in the partakings of the Heavenly Gift, and Powers of the world to come? Men have a *taste* of these, and yet *fall away*. Will ye instance in Sanctification it self?'Tis said, of certain Wicked men, in the 10. of the *Hebrewes*, *That they trample upon the blood of Christ wherewithal they are Sanctified*. So that even a wicked man, in Scripture phrase, is said, to be Sanctified, one that fals away, and comes to naught. But where do ye find in all the Scripture, that the Lord Christ is said to be in an Hypocrite? An Hypocrite is said to Repent, to Beleeve, to receive the Word with joy, and to be Sanctified, in a large sence: but where do ye find in al the Bible, of any Hypocrite, that Christ is said to be in him, really united unto an Hypocrite? No, this is the great Priviledge of a beleever only, *Christ in you the hope of Glory*. 3. *Act.* 8. 13 *Mat.* 27. 3. *Heb.* 12. 17. *Mat.* 13. 20. *Heb.* 6. 5, 6. *Col.* 1. 27

Fourthly. If Jesus Christ be really united unto each beleever, 4

beleever by his Spirit; Then a beleever ſhal never die again, ſpiritually die again. I have read of a Woman, that when her Husband was dead, ſhe would eat and drink the aſhes of her Husband; have his bodie burnt to aſhes, and ſo eat and drink the aſhes of her husband: and being asked the reaſon; becauſe (ſaies ſhe) I mean to part with him no more: I have parted with him once already, when we were one; but now I will be made one with him in another way, and I will part no more with him. So, if Chriſt be in a Beleever, really in a Beleever, Chriſt really united unto each Beleever by his Spirit; Then Chriſt and that Beleever ſhal never part again, that Beleever ſhal die no more: for the ſame Spirit that raiſed up Chriſt from the dead, dwelling in a Beleever, ſhal alſo raiſe up a poor beleever, yea though he fal into the grave of ſin; he ſhal never die ſpiritually again upon this account.

5 Fiftly. If Chriſt be really united unto al beleevers by his Spirit; Then they may come with boldneſs unto the throne of grace, and with unlimitted expectations of mercie from God the Father, and from Chriſt Jeſus. The nearer ye are unto any Perſon, the more boldneſs ye have towards him, and the larger will your expectations be from him. If a man marry his Servant; whilſt ſhe was his maid, ſhe was not ſo bold, nor could expect ſo much from him: when ſhe becomes the Wife, then ſhe is more bold, and can expect more, becauſe now ſhe is nearer: A Child may have more boldnes, and expect more from the Father than the ſervant: and the ſervant that is within doors, more than the ſervant that works in the field; but the Wife that is neareſt, ſhe is moſt bold, comes with moſt boldneſs into the preſence of the man, and hath the largeſt expectations from him, becauſe ſhe is neareſt to him. So the nearer that the ſoul of a beleever does get unto God, the more boldneſs he may have when he comes to God, and the larger expectations of mercy from him. Now if Chriſt were in a beleever only by the Habit of grace, and Chriſt in the ſoul were nothing elſe but the Habit of grace; here were yet a great diſtance from Chriſt;

Christ: but now, if Jesus Christ be really United unto each Beleever by his Spirit, here is a close Union indeed. And therefore, upon this account, every beleever may come with boldness now, and with Unlimitted expectations of mercy from God the Father, being brought thus neer, that Christ Himself is really in the beleevers soul. And what a Glorious, and Blessed Condition is every beleever in now upon this account!

Applyca. First. Here I would stand, admire, and call upon you all to admire, the Condescending, Glorious, and Unspeakable love of Christ. It was infinite love in Christ to condescend so far, as to come down into our Nature when he was incarnate: but as if he were not neer enough to us then, he comes down into the heart of a beleever by his Spirit. When Christ was upon the Earth, we were in him as in a common Person: Now Christ is in Heaven, he is in us by his Spirit. What Glorious, Condescending love is here! If a Father Portion a Child, set him up in a good Trade, and the child decay through his own folly, the Father will not Portion him again: possibly he may help him, but he will not give him, ordinarily parents do not give so great a Portion to help him up again, somewhat the parent will do, but not so much as at the first. The Lord of Heaven, he put a great Portion into our hands at first, and we decayed and broke, and behold! the Lord does not only give us as good a Portion as we had at the first, but infinitely better: for now the Lord Christ is United unto each Beleever, now he comes and dwels in the soul of a beleever by his Spirit. The Psalmist wondered and admired at the love of God to Man: *O Lord* (saies the Psalmist) *how excellent is thy Name! Lord, what is man!* Why? Lord, what is man *that thou visiteſt him*! He wondred at the love of God that would visit man. But behold a greater love than so, to visit poor man, for Christ is come down into the soul of a beleever, he is come into him by his Spirit: not only come to visit him, but Christ really United unto each beleever by his Spirit. What Glorious and Condescending love is here!

Psal. 8. 1. & 4.

Secondly,

2 Secondly, Upon this account, no Wicked man ſhould dare to oppoſe any of the children of God. Why? becauſe Chriſt is in them: Chriſt, not only in his Graces, but Chriſt really in all beleevers by his Spirit. And will a man dare to ſpeak evil of him that is one with Chriſt? or to defile the Temple of the Lord, and the dwelling place of the Lord? *He that defiles the Temple of the Lord, him will God deſtroy.* Take heed what you do, if there be any oppoſers here.

1 Cor. 3. 17.

3. Thirdly, What abundance of Comfort is here unto all beleevers! Chriſt is in you of a truth; not only by the infuſion of his Grace, but Chriſt really in you by his Spirit. It is ſome comfort to a ſickly man, that he hath a Phyſitian alwaies in the houſe with him: and to a woman that is neer her time of travail, that the Mid-wife is in the houſe with her. What comfort is it then unto a poor ſoul, that Chriſt is alwaies in him, really in him by his Spirit! You that are beleevers, will not this content you? He is too Covetous whom God cannot ſuffice. He hath all things, that hath him that hath all things. Now every beleever hath Chriſt, Chriſt really in a beleever by his Spirit; not Notionally, not by the Habit of grace only, but Chriſt is really United unto each beleever by the Spirit. Here is Comfort, Comfort, Comfort, unto all thoſe that are beleevers.

Object. But I fear that Chriſt is not in me, I do not find, or perceive that Chriſt is in me, and therefore I can have none of the comfort of this Doctrine: were Chriſt really in me by the Spirit, Chriſt would be working in me; but I do not find theſe workings of Jeſus Chriſt in me: and were the Spirit in me (it is quick, lively, and powerful) I ſhould do great things for God; but alas! I do nothing for him; and therefore I fear that the Lord Chriſt is not in me of a truth.

Anſw. 1 Firſt, I grant, That where Chriſt comes into the ſoul, he does cauſe the ſoul to do great things for God, greater than it could do before. So it was with *Zacheus*, ſo with the

the *Jailor*, ſo with *Paul*, and ſo with divers others. But then ye muſt know, That a work is great or ſmall, according to the oppoſition that it does meet withal. Though a Work or Duty, be ſmall in it ſelf, yet if it meet with great oppoſition, and break through it, it is a great work. It was no great matter, for the poor Woman to give one or two mites into the Treaſury: but ſhe having no more, and it being all her livelihood, it was a great matter. It is no great matter, for a man to pray, and to pray conſtantly, and to frequent the Ordinances: but when a poor creature ſhall meet with all oppoſition from his Relations, then it may be a great matter to do this. It is no great matter (comparatively) for to ſtay ones ſoul upon Jeſus Chriſt. But in the time of temptation, when ones ſoul is full of Fears, and a man does look upon Chriſt as his enemy, then to caſt himſelf into the arms of Chriſt, and to ſtay the ſoul upon Chriſt then, this is a greater work. So that the work is great, though ſmall in it ſelf, if it meet with great oppoſition, and break through all.

But whoſoever you are that make this Objection, fearing that you are not in Chriſt, and ſo have not the comfort of this Doctrine: Give me leave to propound Three or Four Queſtions to you.

1. Firſt, Who, and what are thoſe, and whoſe ſervants are they, that do come into, and go out of your ſouls? are they not the retinue, and the ſervants of Jeſus Chriſt? Ye ſay, ſuch a man, or a Noble man lives here, for his ſervants go in and out daily. And what Words come out of your mouth? and what Words go in at your ear? whoſe ſervants are they ordinarily? are you ever better than when you are thinking, or ſpeaking of Jeſus Chriſt? & hearing from Chriſt? Certainly, if his ſervants do moſt ordinarily come in and go out, the Maſter is within, Chriſt is within.

2. Secondly, Do not ye find your ſouls in ſome meaſure Naturallized unto the Work of Chriſt? the Things of Chriſt, and the Work of Chriſt in ſome meaſure Naturallized unto your ſouls? *Adam* (ye know) was the firſt man,

the father of us all; we were in Him as our Root, and he in Us as his Seed: and his Works, they are Naturallized to us. We being in him as in the Root, and he being in us as in his Seed, his Works are Naturallized to us. It's Natural to See, and to Hear, and to Speak; it's natural for a man to Sin. Sometimes ye have a Wicked man hating of a Godly, Gracious man, and he can give you no reason for it; I cannot tell why (saith he) but my heart is against him. But I'le tell ye why, and what the reason is: The Old Man is in him, the Old *Adam* is in him, and the work of *Adam* is Naturallized to a Wicked man, and he can give you no reason, (many times) why he does so, because the Work is Naturallized to him. So on the contrary, The Lord Jesus Christ is our second *Adam*, and beleevers being in him as in their Root, and he in them as in his Seed; his Works also, are Naturallized unto a beleever in a great measure; that a beleever (sometimes) his heart does stand unto the good Work of God, and he can give you no reason for it: why I should love this or that Godly man, I can give you no reason; but so it is, my heart stands towards him. The reason is this, because that Christ the Second *Adam* is within, and so his Work, and Things are naturallized unto the soul; and in some measure, is it not so with you?

3. Thirdly, Whoever you are that make this Objection: Did ye ever find, perceive, or think, that Christ is in you? It may be now ye are under some present Fear, Doubting: but were you never perswaded of this In-being? did ye never think, or were ye never perswaded that Christ was in you? Yes, sometimes I have, and sometimes I have not again: Sometimes I do think that Christ is in me of a truth, and sometimes I do not. Then, look into the 14. chapter of *John*, ye shall see what our Savior promises. *I will pray the Father* (at the 16. verse) *and he shall give you another Comforter*. And what then? He describes him, in the 17. verse. And at the 20. saies he, *At that day ye shall know, that I am in my Father, and you in me, and I in you*. At that day

day. It may be for the preſent you cannot ſay, that Chriſt is in you, you in him, and he in you: but did ye never think yet in all your life that Chriſt was in you? Yes, once or twice, or ſometimes, I confeſs I did think that Chriſt was in me, and I was ſtrongly perſwaded too, that Chriſt was in me; but now I have loſt thoſe perſwaſions. But how came ye to be ſo perſwaded at that time that Chriſt was in you? Thus it was with me, My heart was Dead, Hard, and I could not pray; I thought that God and Mercy was gone, that I ſhould never ſee the face of God again; and all on a ſudden, when my ſoul was in this ſad condition, I know not how, but all on a ſudden, a ſtrange and unſpeakable comfort came upon my ſoul, and my ſoul ſtood up, as it were, from the dead, and then I had that perſwaſion, that Chriſt was in me. Well, ſoul! be of good comfort, this was Chriſts time, that was Chriſts time; and though now for the preſent, thou canſt not ſay, that Chriſt is in thee; I tell thee from the Lord, that time ſhall come again, and Chriſt will ſend the Comforter again, and then ſhalt thou know, that thou art in the Father, and Chriſt is in thee, and thou art in Jeſus Chriſt: for what he ſaid unto thoſe Diſciples, he ſaid unto other of the Diſciples, Wait but a little, and though I be abſent for a little time, I will ſend the Comforter, and then ſhall you know: although you do not know now, yet there is a time, when the Comforter ſhall come, and then ſhalt thou know, that Chriſt is in thee, and thou art in Jeſus Chriſt.

Fourthly. Although for the preſent, you do not find thoſe workings of Chriſt in you, and thoſe powerful operations of the Spirit, which ſhould argue this ſame In-being; Yet do ye not find ſome workings of grace in your ſoul, according unto that Place, Room, and Station that you have in the Body of Chriſt? The ſoul, ye know, is in the body, yet the ſoul does not put forth ſuch power in one Member, as it puts forth in another; the ſoul does not act in one Member, as it does in another; it does not put forth ſo much ſtrength in the little Finger, or in the Thumb, as it 4.

it puts forth in the Arm: The ſoul does not act in the Eye, as it acts in the Mouth; neither does it act in the Tongue, as it acts in the Ear: Should the Eye ſay, I have no ſoul in me, becauſe I cannot ſpeak like the Tongue? Should the Tongue ſay, I have no ſoul in me, becauſe I cannot ſee like the Eye? Should the Ear ſay, I have no ſoul in me, becauſe I cannot ſpeak like the Tongue? No; but the ſoul that is in the body, it gives according to the Station, and Place of every member that is in the body. So now, the Lord Chriſt he gives out unto all his Body: he is by his Spirit in the hearts of Beleevers; but he does not give unto every Beleever alike: One Beleever hath one place in the Body of Chriſt, and another beleever hath another place in the Body of Chriſt. But now I ſay to thee, Obſerve what Place, Room, and Station thou haſt in the Body of Chriſt, and then tell me whether I, or no, do not ye find ſome workings of grace, in ſome meaſure, ſutable unto the Place, Room, and Station that ye have in the Body of Chriſt? Yes, ſurely, I cannot deny this, but there are ſome workings in my ſoul, according to the Room, and Station that I have in the Body of Chriſt: And this I can ſay, That when the Comforter came, then I did know, that Chriſt was in me: And I can ſay this alſo (through grace) in ſome meaſure, The Work, and Things of Chriſt are Naturalized to me: They are the Servants, and Retinue of Chriſt, that do come in, and go out unto my ſoul: The Lord knows, I am never better than when I am ſpeaking of Jeſus Chriſt, and hearing from Jeſus Chriſt. If ſo, ſoul! be of good comfort, though thou haſt feared that Chriſt is not in thee, Go in peace, thy faith hath made thee whol; and the Lord Jeſus Chriſt is in thy ſoul, the Lord Chriſt that is thus really united unto each Beleever by his Spirit, is really in thy ſoul, and in thy heart.

Queſt. *Suppoſe it be ſo, That the Lord Chriſt be in my ſoul indeed: What is my Dutie now that does flow from hence?*

Anſw. I am not able to tel ye what your Duty is that does flow from hence, it is ſo great, and ſo large But in Two or Three words thus.

Firſt,

First. If Christ be in you of a truth; Then why should the World be in you in its strength and power? I say, If Christ be in you of a truth, Why should you meddle, either in regard of your soul or body, with any thing that may be unsavoury, or distastful to Jesus Christ? if a man have a Guest in his house that he prizes highly; will he bring Swine into his chamber? this were as much as to bid him be gone. And if Christ be in you, and in you of a truth, Wil ye bring Swine unto him? wil ye bring Lusts? wil ye bring the World? You are the Temples of the holy Ghost, therefore, why should ye not take heed of defiling these Temples? What manner of men and women should we be in all holy conversation, if Christ be in us of a truth? 1. *Duty.*

2ly If Christ be in you of a truth, Why then should ye not be Contented with your Condition what ever it be, yea, thankful for it, yea in some Proportion thankful? I say, Contented, Thankful, & thankful in Proportion. I know, a man that is made partaker of this great mercy, this In-being of Christ in the Soul, can never be Thankful in Proportion unto the mercy received; but he may be thankful in Proportion unto other mercies. You will be thankful to a man that gives you an hundred pound; you will be more thankful to him that gives you a thousand pound; you will be more thankful to him that gives you a thousand pound a yeer: It may be you will say to him that gives you a thousand pound, I can never be thankful enough to you; but yet you will be more thankful to him that gives you a thousand pound a yeer. So here, you can never be thankful enough in proportion to the mercy received, but you may be thankful in proportion to other mercies received. If the Lord had given you the whole world for your portion, you would have been thankful: now in that he hath given you his Son, and that Jesus Christ is really united to you by his Spirit, and Christ really in your soul: he hath done more for you, than if he had given you all the whole world. And will ye be thankful for these outward things? and not for this In-being of Christ 2. *Duty.*

Christ in your ſouls? And yet, how many are there, that are ſometimes bleſſing God, and ſhewing ſome kind of thankfulneſſe for outward things; but as for this In-being of Chriſt in the ſoul, that they are ſtrangers to, and the Lord knows, they were never thankful for that, ſo much as for outward things. But if Chriſt be in you of a truth; why ſhould you not be contented with your condition what ever it be, yea, Thankful for it, yea, thankful in Proportion?

3. *Duty* Thirdly. If Chriſt be in you of a truth, Then why ſhould you not venture upon any work or ſervice for God, although it do lie beyond you, and beyond your ſtrength, and expect large and great things from him? You ſay, ſometimes, you would do ſuch or ſuch a work for God; but you have no ſtrength to do it. But if Chriſt be in you of a truth, and really united to your ſoul, Then ſurely you ſhall have ſtrength enough, and you may expect large and great things from him. Therefore, venture upon work and ſervice for God; yea, although they do lie beyond your preſent ſtrength, be not unwilling thereunto, but expect great things from God, becauſe Chriſt is really in you.

To end all be exhorted, to get a ſhare in this great mercy that I have been ſpeaking of, this In-being of Chriſt in the ſoul. It may be there are ſome, that can ſay, I have none of Chriſt in my ſoul, and may ſpeak truly; ſome that can ſay, I have an unclean heart within me, but I have no Chriſt within me; I have a wanton heart within me, but I have no Chriſt within me yet; I have a proud heart within me, but I have no Chriſt within me yet; I have a Worldly heart within me, but I have no Chriſt within me yet; I have a Blaſpheming heart within me, but I have no Chriſt within me; I have a Lying and Deceitful heart within me, but I have no Chriſt within me to this day; Lord, I have no Chriſt within me, what ſhall I do? Others, it may be, that have indeed Chriſt within them, and they can ſay, Lord, I hope that I have Chriſt within me; but t

but I do not find that I have room enough in my heart for such a gueſt: Lord, my ſoul is not enlarged enough for ſuch a gueſt as Chriſt is: Lord, my ſoul is a poor narrow room Oh! that my ſoul were more enlarged: what ſhall I do to get my ſoul enlarged to give entertainment to ſuch a gueſt as Chriſt is?

I ſhall ſpeak to ye both from one Scripture, turn ye both to the 17. of *John*, & the laſt verſ. Saies our Lord and Savior Chriſt, praying unto his father, *And I have declared unto them thy Name, and will declare it: that the love wherewith thou haſt loved me, may be in them, & I in them.* Mind the words. Here are theſe Three things obſervable in them. Firſt of all Here ye have this Doctrine that I have been ſpeaking of all this while, Chriſt in each beleever: *I in them.* Secondly, That God the Father does love a Beleever, though not ſo much as Chriſt, yet with the ſame love that he loveth Chriſt: *That the love wherewith thou haſt loved me, may be in them, and I in them.* Thirdly. That the way to procure this love, and this In-being is, To have the Name of God declared. *And I have declared unto them thy Name, and I will declare it:* Why? *that the love wherewith thou haſt loved me, may be in them, and I in them.* So then, the way for to get this In-being is, to have the Name of God declared unto poor ſouls. What is this Name, the Name of God the Father that Chriſt declares? It was the Love of God; his Free-grace and Love. Saies Chriſt, *God ſo loved the world &c.* and ſtil Chriſt preach'd the love of God to poor loſt man. This was the Name of God that is declared. Now then, do any of your ſouls complain, That you want this In-being of Chriſt in you? or that you have not room in your ſouls to entertain ſuch a gueſt? Obſerve where this Name of God is declared, and manifeſted, this Free love of God is manifeſted and declared; and there ſet thy ſoul under the ſpout, under the declaration, under the manifeſtation of the Name of God; and look upon it, as if Chriſt were there preaching and declaring the Name of God to thy ſoul, and there Chriſt ſhall come in unto thee, and there thy poor narrowed,

Joh 3.16

wed, and ſtraitned ſoul ſhal be enlarged, and made more capacious for Jeſus Chriſt.

Wherefore I beſeech you then, receive this Word of Exhortation; and let every ſoul go unto Jeſus Chriſt, and ſay to this purpoſe, Lord Jeſus, Thy work is to declare the Name of the Father to poor ſinners, that ſo thou maieſt be in them: now O Lord, I am a poor ſinner, Lord, declare the Name of the Father to me; Lord, declare the Name of the Father to me. I have a ſtraitned heart, I have not room enough for thee in my ſoul; Oh! that it were enlarged for thee: now therefore declare this Name of thy Father to me; that ſo the love wherewith thy Father hath loved thee, may be in me, and I in thee alſo. Thus I ſay, go unto Jeſus Chriſt. And ſtudy, ſtudy much this In-being of Chriſt in your ſouls: you that have it not, labor to get it; and you that have this In-being, labor to be thankful for it, improve it, and get your ſouls more and more enlarged under it.

SER-

SERMON V.

Preached at Christs-Church *Aug.* 25. 1648.

GALATIANS 5, 2. part of the 20. verſ.

——*Nevertheleſs I live, yet not I, but Chriſt liveth in me.*

I Intend at this time to ſpeak on theſe words, *But Chriſt liveth in me.* Wherein ye have theſe Three things.

Firſt. The In-being of Chriſt in a Beleever: *Chriſt in me.*

Secondly. The Efficacy of this In-being: *Chriſt Liveth in me.*

Thirdly. The Conſtancy thereof; he doth not ſtay for a night or two; but he *Liveth*, or *Abideth in me.*

Accordingly there are Three Notes, or Obſervations.

Firſt. Chriſt is in each Beleever; Chriſt is in every Chriſtian. For when he ſaies, *I live, yet not I*; he perſonates a Beleever all along, ſpeaks not in his own perſon, but in the perſon of a Beleever, one Juſtified by Faith alone.

Secondly. That Chriſt liveth in all Beleevers. *Chriſt liveth in me.*

Thirdly. That Chriſt liveth more in Beleevers than themſelves do. *I live, yet not I, but Chriſt liveth in me.* Chriſt hath a greater hand, and ſtroke in the Spiritual actions of beleevers, than themſelves have.

I have ſpoken of the former of theſe in another place and now I will ſpeak unto the other: and therefore I ſhall put them both together, in one Doctrine, or Obſervation, thus.

Doct. *Chriſt doth ſo live in a Beleever, that he hath a greater hand, and ſtroke, in the Spiritual actions of a Beleever, than a Beleever himſelf hath: Chriſt lives in a Beleever more than himſelf, as to his Spiritual actions.*

For the opening, and clearing of this Truth. Firſt, I ſhall labor to ſhew you that Chriſt liveth in each Beleever. Secondly, That he hath a greater hand, and ſtroke, in the actions of his Spiritual life, then a Beleever hath himſelf.

1. Firſt. That Chriſt liveth in each Beleever. A man liveth, where he worketh, and ſtaieth, or abideth. A man doth not live where he lieth; he may come and ſtay for a day or two, and yet not be ſaid to live there: but where a man works, and ſtaies, or abides, there he lives. Now both theſe ye ſhall find Chriſt doth: the firſt in that known place, the 7. of *John*, 38. verſe. *He that beleeveth on me, as the Scripture hath ſaid, out of his belly ſhall flow rivers of living water. This ſpake he of the Spirit, which they that beleeve on him, ſhould receive.* Where the Spirit of Chriſt is, there is Chriſt. And this is a promiſe made to all Beleevers, more or leſſe, to be fulfilled unto them; Out of their bellies ſhall flow rivers of living water: Which is to be underſtood of the Spirit. So that the Spirit of Chriſt ſhall be in them, and be working in them. And as for the other, you know what is ſaid in that, 14. of *John*, and the 23. verſe. Saith our Savior there, *If any man love me, he will keep my words and my Father will love him, and we will come unto him, and make our abode with him.* It's the ſame word that is uſed before for *Manſions*, *In my fathers houſe are many Manſions*, verſe 2. We will come and take up our *Manſions* with him. And this was ſo received a Principle in the Apoſtles time, that he ſaies

ſaies to the *Corinthians*, in the 1 Epiſtle, 3. chapter, 16. verſe, *Know ye not that ye are the Temple of God; and that the Spirit of God dwelleth in you?* But if you look into the, 8. chapter of the *Romans*, you ſhall ſee all proved together, verſe the 10, 11. *And if Chriſt be in you, the body is dead becauſe of ſin: but the ſpirit is life, becauſe of righteouſneſs. But if the Spirit of him that raiſed up Jeſus from the dead, dwell in you: he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal bodies, by his Spirit that dwelleth in you.* Here are Three or Four things obſervable. Firſt, That Chriſt *in you*, and the Spirit *in you*, is all one. And therefore, having ſaid in the 10. ver. *If Chriſt be in you*: at the 11. verſe, he ſaies, *If the Spirit of him that raiſed up Jeſus from the dead, dwell in you.* Again you may obſerve here, That Chriſt in a Beleever, is not Habitual grace only, for, ſaith he, *If the Spirit of him that raiſed up Jeſus from the dead, dwell in you.* It was not Faith, or Habitual grace, that raiſed up Chriſt from the dead; but the Spirit of God himſelf. And, ſaith he, this Spirit *dwelleth in you.* So that, Chriſt in a Beleever, is not only the Habit of grace, but the Spirit of Chriſt. And then Thirdly, ye may obſerve this too; That this Spirit, is a living Spirit; and dwelleth, or abideth in a Beleever. For it is ſaid twice here, That the Spirit dwelleth in you. So that plainly then, you ſee from the words, Chriſt dwels in every Beleever, Chriſt dwels in every Chriſtian, he liveth in him.

And if it were not ſo, How ſhould the abſence of Jeſus Chriſt be recompenced by the coming of the Spirit, or of the Comforter? When our Lord and Saviour Chriſt left the World and his Diſciples, he gave them a gracious Promiſe of ſending his Spirit; *And if I go not* (ſaith he) the Spirit or *the Comforter, will not come: but if I go, I will ſend the Comforter, and he ſhall make up your loſſe of me.* Now if that the Spirit of Chriſt ſhould not be in a Beleever, and live in him; how would the coming of the Holy Ghoſt, and of the Spirit, make up the loſſe of the perſonal preſence of Jeſus Chriſt? *Ioh.* 16. 7

Beſides, You know that friends love to be neer unto one another; and the neerer they are, the happier they count themſelves; they love not to be aſunder: the ſoul of the lover, liveth where it loveth, rather than where it liveth. Now there is the greateſt friendſhip between Chriſt and a Beleever; and the Lord Jeſus Chriſt, hath a happineſſe above all friends: that he can make himſelf neerer, and be more One with his friends, than any friend in the world can. And therefore, upon thoſe terms of Love and Friendſhip, Chriſt by his Spirit liveth in all Beleevers.

Object. It will be ſaid, *If Chriſt liveth in all Beleevers, really liveth in them by his Spirit, then what need of Ordinances? for Chriſt and the Spirit of Chriſt in me, can live without Ordinances: and if a man have attained once unto the Spirit, Chriſt in him, and Chriſt living in him; and have attained unto the Spirit, the Spirit of Chriſt really living in him; what need of any Commandements without? or Rules without? for the Spirit will be a ſufficient Rule to lead him into all that is right: what need therefore of any Commandements, Rules, or Ordinances without?*

Anſw. Yes: For we uſe the Ordinances, not only for the enjoyment of God in them: but as a teſtimony of our Obedience. If that the enjoyment of God, and Chriſt, were the only reaſon of the Ordinances, then in caſe that a man could without the Ordinances have the enjoyment of God, and Chriſt, he might lay by the Ordinances: but ſeeing that we are for to uſe the Ordinances as an act of our Obedience, although a man can enjoy Chriſt, have the Spirit, and Chriſt living in him; yet notwithſtanding, he is ſtill to bear up the Ordinances, becauſe there he is to expreſſe his Obedience unto God, and Chriſt. And now (give me leave a little to fix here, to take off this ſcruple, and Objection) if you look into the 27. of *Numbers*, you ſhall find, that *Joſhua* had the Spirit, and not in an ordinary way, but in a more than ordinary way the Lord gave *Joſhua* his Spirit: and yet notwithſtanding, *Joſhua* was to be under Commandements, and under Ordinances: at the 18 verſe. *The Lord ſaid unto* Moſes, *take thee* Joſhua *the ſun of* Nun, *a man*

man in whom is the Spirit, and lay thine hand on him, and set him before Eleazer *the Priest, and before all the Congregation: and give him a charge in their sight.* Mark, he was to come under a Command, and under a charge although he had the Spirit. *And he shall stand before,* Eleazer *the Priest, who shal ask counsel for him after the judgment of* Urim *before the Lord.* And so it was. *And* Moses *did as the Lord commanded him.* Now *Moses* doth not say, What need I go to *Eleazar*, or to the Priest? what need I go and consult by Urim and Thummim? for I have the Spirit, that is able to leade me into all Truth. No, but he submits unto his Charge, and he waits upon the Lord in this way of the Ordinances, although it is said here, that he had the Spirit. So, had not *David* the Spirit in a great measure? and yet, did he not use the Ordinances? But look into the new Testament, and there you find, that the Apostles had the Spirit also: Our Lord and Savior Christ, he breathed upon them; they waited for the coming of the Spirit; and the holy Ghost fell upon them: and yet notwithstanding, they were under Commands; for saith our Savior Christ to them, *Go, teach all Nations, Baptizing, and teaching them to do what ever I command you.* *Mat.* 28. 19 So that although they had the Spirit, and the holy Ghost, in a greater measure than any man (for ought I know) ever had since; yet notwithstanding, they were under Commandements: *Teaching them* (saith he) *to do whatsoever I command you.* And ye know what our Savior saies, in that place I mentioned even now, *He that beleeveth on me, out of his belly shall flow rivers of living water, (which he spake concerning the Spirit, and the holy Ghost, that should be given, for he was not yet glorified.)* *Joh.* 7. 38,39. A Promise made to Beleevers, and the Churches, in the times of the Apostles; they had the Spirit by vertue of that Promise: and yet notwithstanding, they were under Ordinances, and did use the Ordinances. But that you may see how this Objection runs crosse, both to the old, and to the new Testament; look upon one place more; it is in the 30. chap. of *Isaiah*, the 20. and 21. verses, a Promise made concerning

ning the times of the Gospel. *And though the Lord give you the bread of adversity and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers.* Here are Ordinances, here are Teachers. Well now, but where is the Spirit? Verse the 21. *And thine ears shall hear a word behind thee, saying, This is the way, walk in it.* Thine ears shall hear a word behind thee; Who speaks that word? Look into the 1. chapter of the *Revelation*, & there you shall find, it is the Spirit that speaks the word behind one, at the 10. verse. *I was in the Spirit on the Lords day, and heard behind me a great voice.* So that this voice behind, is that of the Spirit: When we do not expect the Spirit, the Spirit cometh and speaketh to us. So that, thus now ye see, Teaching, and Ordinances, and the Spirit of Christ in us, and living in us, may and do stand together.

Object. But yet will some say, *What need of these things? If Christ liveth in each Beleever really by his Spirit, what need of Commandements, or Teachings without? for is it not said,* Ye shall be all taught of God? and ye shall no longer teach your neighbor? *is it not so said in Scripture?*

Answ. 1 No, not just so: for if you look into that 31. of *Jeremy*, from whence the place is fetched: and the 8. chapter of the Epistle to the *Hebrews*; ye shall find, that the words run thus: *This is the Covenant that I will make with the house of Israel*, (verse the 10.) *after those daies, saith the Lord: I will put my Lawes into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother, Saying, Know the Lord: For all shall know me from the least to the greatest.* Mark how the words run: It is not barely said thus; *They shall not teach every man his neighbour, and every man his brother*; but that clause is added to it, *Saying, Know the Lord*: They shall not teach every man his neighbour, and every man his brother, Saying, Know the Lord. As if he had said, I will now make a Covenant of grace, and mercy with you; I will write my Laws in your hearts,

hearts, and ye shall all know me, and though you have been taught heretofore, as ignorant people, that have not known the Lord, yet now, because I will write my Laws in your hearts, and my Law shall be there; ye shall not teach every man his neighbour, and every man his brother, Saying, Know the Lord, as if ye were ignorant, but my Law shall be within your hearts, and you shall be taught as a knowing people.

Secondly. Ye must know, that although the Spirit of Christ live in every Christian, and so God; Yet the Spirit is the free gift of God, and therefore it acts, and works no further than it pleaseth God to give it. Now look into the Scripture, and you shall find, that the Lord was never pleased to give the Spirit for this end, that it should be the only Rule of a mans life; but for this end, that it should be an help to a man to know the Rule, and to keep the Rule. Look into the Word, and you shall find, that the Spirit of the Lord was never given, to be the only Rule for a man to live by, but it was given to be an help to understand, keep, and fulfil the Rule. And therefore *Chrysostom* doth well observe, It is with Christ in us, (saith he) as with Christ without us. In the times of the old Testament, the great Promise was of giving Christ: in the times of the New Testament, the great Promise is, the giving of the Spirit. Now therefore, looke as it was with Christ when he came into the world, so with the Spirit when he cometh into the heart, Christ in us. Now when Christ came into the World, he came not to destroy the Law, but he came to fulfill the Law: So when the Spirit cometh into the heart, the Spirit cometh not to destroy the Gospel, or the Ordinances of the Gospel; but he comes to fulfil the Gospel. *Christus impletio legis, Spiritus impletio Evangelii.* Christ the fulfilling of the Law, the Spirit the fulfilling of the Gospel. *Quæcunque sunt in Legi &c.* Whatsoever things are in the Law, Christ fulfilleth: whatsoever things are in the Doctrine of the Gospel, the Spirit fulfilleth. And as when Christ came, he came not to destroy the Law, but to fulfil 2

it;

*Mat.*5. 17. it; (for he saith himself, *I came to fulfil the Law*) so when the Spirit comes into any soul, saith the Spirit also, I come not to destroy the Gospel, or the Commandements of the Gospel; but I come into this poor soule, to help it to fulfill the Commandements of the Gospel. Now when I do take away the Commandements, and make the Commandements no Commandements to me, (I mean, the Commandements without) then I destroy the Commandements as to me: When I do make the Ordinances of Christ, as no Ordinances to me; then I do destroy them, as to me: And when I make the Rule without, to be no Rule, as to me, then I destroy it, as to me: and when I that am a Beleever say thus, I have the Spirit, and therefore I have no need of any Commandement from without, for the Spirit is Rule enough; here I take away the Commandement, as to me; I take away the Ordinances, as to me; I take away the Rule, as to me, and therfore I destroy them. Certainly, Christ within us, is not contrary to Christ without us: Christ without us, did not destroy the Law; Christ within us, doth not destroy the Gospel. Therefore, for any now to throw up Ordinances upon this account, because they have the Spirit to lead, and guide them; this is to walk contrary to all the Scriptures, both of the Old, and New Testament. Oh! that people would think of this one thing, The Spirit was never given to be the only Rule of a mans life; but it was given to help us to understand, and to enable us to keep the Rule. Thus you see, Ordinances, and Christ living in a Christian, can stand together. And so you have the First thing cleared, and proved, *Christ liveth in all Beleevers.*

Quest. 2 Secondly. *Whereby may it appear, That the Lord Jesus Christ doth so live in a Beleever, as that he hath a greater hand, and stroke in all the actions of his Spiritual life, than a Beleever hath himself? that Jesus Christ doth live more in a Beleever than himself doth?*

Answ. 1 The Scripture is very plain. If you look into the 1. chap. of *Paul* to the *Ephesians*, and the last verse, there you find these

theſe words, (ſpeaking of Chriſt and his Church) *Which is his body, the fulneſs of him that filleth all in all.* Our Underſtandings, our Wils, our Affections, our Duties, they are but empty veſſels til Chriſt doth fill them, he filleth all, he filleth all in all. If ye have any Sails ſpread in any Dutie, it is Chriſt that filleth them. Look into the 3. chap. of that Epiſtle to the *Coloſſians*, ye ſhal find at the 11. ver. it is ſaid of Chriſt, He is all in all. The words are, *But Chriſt is all, and in all.* He is all in all men; ſo it may be read: Or, he is all in all things. Either way it may be read, and it ſignifies both, He is al in al men, and he is all in al things. Take the firſt All, for all men; and ſo he is all in all them. Take the laſt All, for all things; and ſo he is all in al them, in al things. Now if the Lord Jeſus Chriſt be al in al things, and in al men; then certainly, he hath a greater hand and ſtroke in the actions, the ſpiritual actions of Beleevers, than themſelves have.

Secondly. To make this clear to you by inſtances, thus: 2.
If the Lord Jeſus Chriſt have a greater hand and ſtroke in our Converſion, in our Performance of Duties, in our Obedience, in the grace of our Sufferings, in our Aſſurance, than we, or Beleevers have themſelves, then certainly, this part of the Doctrine muſt ſtand cleer and firm.

Firſt. As for our Converſion: Ye know what our Savior ſaies, *None comes unto the Son, but whom the Father draws: and none knows the Father, but he unto whom the Son reveals him.* Convert me (ſaith the turning ſoul) and I ſhall be converted. 1. *Mat.* 10. 22.

As for our Performances, or Duties: Prayer, or whatever it is. Look into the 8. Chapter to the *Romans*, and the 26. verſ. *Likewiſe the Spirit alſo helpeth our infirmities.* But how doth this prove, that the Spirit hath a greater hand and ſtroke in our Prayers than our ſelves have? Mark what follows, For, *we know not what we ſhould pray for as we ought, but the Spirit it ſelf maketh interceſſion for us, with groanings which cannot be uttered.* 2.

As for the matter of our Obedience. You know what 3

the Apoſtle ſaith, both unto the *Romans*, and unto the *Galatians*, That *we are led by the Spirit*: Beleevers are led by the Spirit. *Plus eſt agi, quam regi.* He doth not ſay, We are ruled by the Spirit, but he ſaith, a Beleever is led by the Spirit; not ruled, but led. It is more to be led, than to be ruled: for when a man is ruled by another, he acts himſelf, and his own actions are ſeen: but when a man is led, and carried away by another, though he may act himſelf, the others action is more ſeen than his. We (ſaith he) are led by the Spirit.

4 As for our grace in Suffering; the deportment, and demeanour of a gracious ſoul in the time of Suffering. See what our Savior Chriſt ſaies for that, in the 10. of *Matthew* the 19. and 20. verſes. *But when they deliver you up, take no thought, how or what you ſhall ſpeak: for it ſhall be given you in that ſame hour what ye ſhall ſpeak. For it is not ye that ſpeak, but the Spirit of your Father which ſpeaketh in you.* So that he hath a greater ſtroke in the grace, and carriage of a ſoul under his ſufferings, than himſelf hath.

5 As for the matter of our Aſſurance. You know alſo, what the Apoſtle *Paul* ſaith, in that ſame 8. of the *Romans*, *Ye have not received the ſpirit of bondage again unto fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father: the Spirit it ſelf bearing witneſs with our ſpirits, that we are the children of God.* So that now all theſe Five things are clear. And if the Spirit and Chriſt in a Beleever, the Spirit of Chriſt, have a greater ſtroke in a mans Converſion, in his Performance, in his Obedience, in the grace of his Suffering, and in his Aſſurance, than himſelf hath: then ſurely, the Lord Jeſus Chriſt, hath a greater hand and ſtroke in the ſpiritual actions of Beleevers, than themſelves have; now that is proved.

Reaſ. To give you one Reaſon for it. If a Beleever had a greater hand and ſtroke in his Spiritual actions, then the Spirit of Chriſt; then had he wherein to boaſt: for he might ſay thus: I have now been at Duty; I confeſs I have had ſome help from Chriſt, and from the Spirit; but I had the greateſt hand

hand and ſtroke therein my ſelf, and therefore why ſhould I not boaſt? I have been now at Prayer, and though I have had ſome help from the Spirit in Prayer, yet I had the greateſt hand and ſtroke therein my ſelf, therefore why ſhould I not boaſt? But (ſaith the Apoſtle) boaſting is excluded: Surely therefore, the Lord Jeſus Chriſt doth ſo live in a Chriſtian, as that he hath a greater hand and ſtroke, in all the actions of his ſpiritual life, than a Chriſtian, or a Beleever hath himſelf; ſo that he may ſay truly, *I live, yet not I, but Chriſt liveth in me.*

If this be true; ſurely there are few Beleevers in the world; how few are there in whom Chriſt lives thus? I fear upon this account (will ſome poor ſoul ſay) that I have no faith in Jeſus Chriſt: I thought once that I had faith in Chriſt, and that I was a Beleever, but I do not find Chriſt living in me thus, that the Lord Jeſus hath a greater hand and ſtroke, in all my Duties than my ſelf, and therefore I fear that I never yet had faith: are there not few Beleevers in the world upon this account? Object.

I grant it, there are few Beleevers in the world, few that have faith, few in whom Chriſt lives thus. But that this Doctrine may not be a ſtone of ſtumbling to any weak Chriſtian. Anſw.

First, You muſt know this: That it is with Chriſt in us, living in us, as it was with Chriſt without us, living without us. When the Lord Chriſt came into the world, and lived here on earth, lived without us; he lived a conflicting life, a life under Temptations, and freedom from thoſe Temptations; Deſertions, and freedom from thoſe Deſertions: his life here on earth was a hidden life, a vailed life; *He came unto his own, and his own received him not*; and knew him not: his own would not ſay, Now our Lord Chriſt is among us. So when Chriſt comes into the ſoul by his Spirit, when he lives there, he lives a conflicting life: he hath his Temptations there, and his freedom from thoſe Temptations; he hath his Deſertions there, and his freedom from thoſe Deſertions; he liveth a hidden life there, a vailed life there, he comes to his own, 1. Joh. 1. 11

and many times the ſoul that is his own doth not receive him in a way of comfort, is not able to ſay, Chriſt liveth in me. But who ever you are that make this Objection, or lie under this Fear; give me leave to propound Four or Five Queſtions to you.

1 Firſt, What is that in you, that doth ordinarily ſway the great actions of your lives? When the Lord Chriſt comes into the ſoul, he comes as a King, preſently aſcendeth the Throne, and takes hold of the Scepter; intereſts himſelf in all that that doth ſway the ſoul, and ſwaies the actions of the ſoul: now what is it that doth ſway a mans actions? *Finis actionis dominus et reginæ eſt.* The end ſwaies the action. And look what that is that doth ſway your End, that is it which liveth in you: if Self ſwaieth your End, Self liveth in you; if Chriſt ſway your End, Chriſt liveth in you. Now ſoul! take all the actions of thy life, ſince thou haſt ſet thy face towards heaven, and as for the great turnings of your life, and the great actions, Hath not Chriſt been at the end of them?

2. Secondly. Do not you find a ſecret kind of diſpoſition unto all the Commandements of the Goſpel? Where the Spirit is, there Chriſt liveth. When the Lord makes a Covenant of grace, you ſhall obſerve he promiſeth, that he will give his Spirit, and withal, that he will write his Law in our hearts: and when he promiſeth in the Covenant of grace, that he will write his Law in our hearts, he doth alſo promiſe for to give his Spirit. As when the Lord gave out the Law at firſt to man-kind, he did write the Moral Law in mans heart; ſo that the Heathen now have the Law written in their hearts, the Moral Law: whereby they are diſpoſed and inclined to Morallity, and Civillity: So when the Lord comes and makes a Covenant of grace with the ſoul, then he doth give out his Spirit to the ſoul, and then he doth write his Law, the Law of grace, love, and of the Goſpel in that ſoul, and that ſoul hath a ſecret diſpoſition unto all the Commandements of the Goſpel. Now do ye not find it thus with you? when

ſome

ſometimes you are tempted to what is evil, do not ye ſay thus, I cannot do it; Oh! Lord, thou knoweſt I cannot live as I have done, and I cannot want the preſence of God and Chriſt. What means this Cannot? but a Law within, that God hath written in the heart, there is the Spirit, and there is Chriſt.

Thirdly. Do not you find your ſouls ſometimes, carried out to what is good, beyond and contrary to your own diſpoſitions, and natural inclinations? It is written of *Trajan* the Emperor, that He was an exceeding, meek, loving, quiet, good natured man and yet He was one of the greateſt Perſecutors in the Primitive times, He had his hand in two as bloody actions againſt the Saints, as any Perſecutor in thoſe times: yet a man of a quiet, loving, ſweet nature and diſpoſition. How came this to paſſe? He was acted by Satan, and being thus acted beyond his own diſpoſition, and inclination, it argued that Satan had a greater hand and ſtroke in his action than himſelf had. So, when a man ſhall be carried on to what is good, even contrary to his own nature and diſpoſition: what doth this argue, but that the Lord Chriſt hath a greater hand and ſtroke in that action than himſelf hath. 3.

Fourthly. Do not you find, ſometimes, (who ever you are that make this Objection, or lie under this fear, That Chriſt doth not live in you) do not you find, that ſometimes your ſoul is carried out to what is good beyond what you intended? When *Zacheus* went up into the Sycamore-tree, he only went up to ſee the outſide of Chriſt; but he comes down, receives Chriſt into his houſe, there he bids him welcome, and ſaith, *Lord, Behold, the half of my goods I give to the poor. Zacheus* never intended this when he went up to ſee Chriſt: What's the reaſon? The Lord Chriſt was upon his ſoul, the Lord Chriſt was at work upon him: and becauſe he was carried out farther in this good work than ever he intended, it thereby doth appear, that the Lord Jeſus Chriſt had a greater ſtroke in this ſpiritual action of his than himſelf had. As on the other ſide, A wicked man, ſometimes, 4. *Luke*, 19. 8.

ſometimes, he begins to ſin; and ſaith he within himſelf, I will do it but a little, I will not goe very farre, I will never do it again, I will now take my leave of this ſin, it ſhall never be acted by me any more. But he goes farther in it than ever he intended; Why? becauſe the Devil hath a greater ſtroke upon him than himſelf hath. So here, when as a mans ſoul ſhall be carried out unto what is good, beyond what he intended, this argues that the Lord Jeſus Chriſt is at work upon his ſoul, and hath a greater hand and ſtroke upon his actions, his ſpiritual actions than himſelf hath. Now is it not thus with thee?

5. Fiftly. Who ever thou art (man or woman) that makes this Objection, and lies under this fear, That the Lord Chriſt doth not live in thee. Were you never perſwaded of this, did you never yet think, that Chriſt was in you? did you never yet beleeve, that Chriſt lived in you? Yes, I confeſſe I had ſuch thoughts once; but oh! I have loſt thoſe thoughts, I have loſt thoſe perſwaſions. But when you had thoſe thoughts, and when you had thoſe perſwaſions, how came you by them? My ſoul was lying in a ſad, dark, dead, hardned condition; my ſoul was ready to ſink with deſpair: and all on a ſudden, my ſoul was raiſed up within me to this perſwaſion, for to think that Chriſt was in me, and that Chriſt liveth in me. Wel, Either theſe thoughts were from Satan, or from Chriſt, Either this perſwaſion of yours was from Satan, or it was from Chriſt: Not from Satan, for Satan doth not uſe to be ſo loving to a poor tempted ſoul, to bear it up when it is ready to ſink under Temptation; Satan doth not uſe to be ſo loving to a poor ſoul, to free it from Deſpair: Then it was from Chriſt; and if it were from Jeſus Chriſt, then Chriſt had a greater hand and ſtroke in this perſwaſion than thy own ſoul; for thou ſayeſt, I was dead, dull, hardened, ready to ſink: and I ſaid, Mercy is gone, I ſhall never ſee the face of Chriſt again; and all on a ſudden theſe perſwaſions were raiſed in me. Here Chriſt plainly hath a greater ſtroke in this perſwaſion than thine own ſoul.

Upon

Upon all this I do now appeal unto you, who ever you are that lie under any of these Fears, Hath it not been thus with you? That all on a sudden, you have been raised to these perswasions? Do not you find, That sometimes your soul hath been carried out to God, even contrary to your own inclination and disposition? Do not you find, That sometimes your soul hath been carried out to what is good, beyond all that you intended? you thought to begin Prayer a little while; and hath not the Lord sometimes come in, and carried out your soul farther than ever you intended? Do you not find, a secret disposition, or inclination to all the Commandements of the Gospel of Jesus Christ? Do you not find, That in the greatest actions, and turnings of your lives, Christ hath been at the end thereof? Oh! yes, If I should speak true, I must needs say this; Although I have not seen Christ at the end of every action, yet as for the great actions, and turnings of my life, I must needs say, Christ hath been there. And the Lord knows, I have a secret disposition to the Commandements of the Gospel. And, O Lord, thou knowest, that I have been carried out, many times, to what is good, contrary to mine own disposition. O Lord, thou knowest, I have been carried further in a way of good, than ever I intended. O Lord, thou knowest, When my soul hath been dead, hardened, and I have said, Now mercy is gone, and I am driven from mercy; then, then hath there been perswasions raised in me, that Jesus Christ is in me. Well, be of good comfort (soul) be of good comfort from the Lord: if thou hast these perswasions, do not check them; and if for the present you have not these perswasions, yet wait on the Lord; for our Savior Christ hath said, *I will send the Comforter; and in that day ye shall know, that I am in you, and you in me*: and therefore wait upon Christ for that day. *Joh.* 14. 20.

Quest. *Suppose this Doctrine be true, That Christ liveth in all Beleevers, that he hath a greater hand and stroke in the actions, the Spiritual actions of Beleevers than themselves have;*

have; What Concluſions, or practical Meditations ſhall we draw from hence?

Anſw. I will name ſome, and lay them before you; carry them home with you.

1. Firſt. If theſe things be true, Then may every one ſay, Now I ſee that the In-being of Chriſt in the ſoul, is not a meer fanſie, a meer notion; but carries with it the greateſt reallity in the world. For when Chriſt is in a Beleever, there he lives, acts, and works: yea, and he hath a greater ſtroke in the ſpiritual actions of Beleevers, than themſelves have. Surely therefore, this In-being of Chriſt in the ſoul, is a work of power, of almighty power, the ſame power that raiſed up Chriſt from the dead.

2 Secondly. If theſe things be true, Then here may a man ſay, I ſee a great and vaſt difference, between a Godly and a Wicked man. Take a Wicked man, and though he be never ſo great, or rich; yet Satan is in him, Satan liveth in him, and ruleth in him; the Prince of the air ruleth in him; and he is taken captive by the Devil at his will. But now, take a Godly man, and though he be never ſo poor, and mean, yet Chriſt is in him, Chriſt liveth in him, Chriſt hath a greater hand and ſtroke in his actions than himſelf hath. Take a Wicked man, of the higheſt form, and though he do Pray, Hear, Reade, Confer, or ſpeak of good things, yet not Chriſt, but Himſelf works, and acts in him, Self worketh, and acteth him. But take a Godly man, and though he be never ſo weak, Chriſt liveth in him, and hath a greater hand in his actions than himſelf. Who would not be Godly? who would not get into Jeſus Chriſt?

3. Thirdly. If theſe things be true, What deſparate madneſs is it, for any to oppoſe the Saints and Children of God? Eſpecially for the matter of their Religion, and gracious Actions? It is oppoſition done unto Chriſt himſelf. Chriſt liveth in them; and the Lord Chriſt doth ſo live in a gracious man, a Beleever, as he hath a greater ſtroke in all his Prayers, and in all his Duties than himſelf hath.

hath. Then for a man to ſtand and ſcorn, ſcoff, and jeer at the Prayers, Duties, and gracious actions of a Beleever; what is it, but to make oppoſition, to Chriſt Himſelf? If there be ever an Oppoſer, a Scorner in this Congregation; Poor ſoul! where wilt thou appear in the great day?

Fourthly. If all theſe things be true, Then may every Beleever ſay, Now I ſee what a great evil it is for any child of God to ſay, That his Duties are nothing but Hypocriſie, or the work of Chriſt Hypocriſie. Do you look upon the work of Jeſus Chriſt, as ſo vile and baſe? nothing more baſe in your eye than Hypocriſie. If Chriſt be in me, He liveth in me, He hath a greater hand and ſtroke in all my ſpiritual actions than my ſelf hath. Therefore through the grace of God, I will be for ever wary, how I ſay of my own Duties again, They are all nothing but vile Hypocriſie. 4.

Fiftly. If theſe things be true, Then here now I ſee the reaſon, why a Beleever is, and ought to be thankful to God for all thoſe things that he doth to God, and for God: Not only thankful for what he receiveth from God; but thankful for what he himſelf doth offer unto God. We reade of *David*, that when he and his people had offered a great Offering, he praiſeth the Lord for his own willingneſs to offer unto the Lord. So a Beleever is not only to be thankful for what he receiveth from God, but alſo for what he himſelf doth do to God, and for God: Why? becauſe it is not he that doth it, but Chriſt living in him; and the Lord Chriſt hath a greater ſtroke in that action which he doth to God, or for God than himſelf hath. Therefore infinite reaſon, why we ſhould not only be thankful for what we receive from God, but for what we do to, and for God. 5.

Sixtly. If all this be true, Then here we ſee a mighty engagement for every poor Beleever to come unto Duty, although his heart be dead, dull, heavie, and indiſpoſed unto it. Becauſe it is not He, but Chriſt worketh in him in Duty. Am I therefore dead, dull, heavy, and indiſpoſed 6.

to Prayer, or any Duty; yet will I go and offer my ſelf unto God in Prayer. Either Jeſus Chriſt will come down upon my Prayer, God will come down in my Duty; or elſe he will not. If the Lord do, what a mercy ſhall it be unto me! If the Lord do not come down while I am at Duty, and work all my work for me; it ſhal be my affliction, and I wil mourn after God. But whether the Lord does come down in my Duty, or whether he does not; it is as it pleaſeth Him, I wil wait upon the Lord, for it is He that worketh in us mightily. Oh! my ſoul therefore, for ever wait upon God in Duty; yea, although my heart be hard, dead, dull, and indiſpoſed thereunto.

7. Seventhly. If all this be true, What gracious, holy, heavenly lives ſhould all thoſe lead, that pretend to the word *Beleever*. Some there are, that do pretend to the word Beleever; I am a Beleever; and they ſay they have Faith. But if I have Faith indeed, then Chriſt liveth in me; Not the World liveth in me, but Chriſt liveth in me; Not Malice liveth in me, but Chriſt liveth in me; Not Pride liveth in me, but Chriſt liveth in me. But how many are there (poor ſouls) that may ſay in truth, Pride liveth in me; and Malice liveth in me; and the World liveth in me; but Chriſt liveth not in me. And will ye ſay then, that ye have Faith? Let us not be deceived. But if this be true, That Chriſt liveth in all Beleevers, what gracious, and holy converſations ſhould the converſations of Beleevers be? And whenſoever you fail in any thing, you ſhould even ſay, Yea, but would Chriſt do ſo? My ſoul, thus and thus haſt thou ſpoken, but would Chriſt have ſpoken thus and thus?

8. If all this be true, Why ſhould we not al ſtand, wonder, and admire at the infinite love of Chriſt? It was much love in Chriſt, for to come down into our Nature; it was yet more, for to come down into our Hearts by his Spirit; yet more, for to live, act, and work there: but the Lord Chriſt he is not only come down into our Nature, come down into our Hearts, for to live, act, and work there; but the Lord

Lord Chriſt hath an eye upon all our actions; the Lord Chriſt hath a greater ſtroke in al our ſpiritual actions than our ſelves have: he is at the Beginning, and he is at the Middle, and he is at the Latter end of every action. Had the Lord Chriſt only given himſelf for us, what a great mercy had it been! but he hath given himſelf *To* us; not only *for* as, but *to* us; he cometh and liveth in a Beleever: he liveth more in a Beleever, than a Beleever doth himſelf. What Love, Mercy, and Grace is here! You that are Beleevers, do you know your own Priviledge? what it is to have Chriſt living in you? Only bear the word of Exhortation: you that are made partakers of this great priviledge, Chriſt living in you; *Chriſt in you the hope of glory*; labor now to hold forth the vertues of Jeſus Chriſt in your lives. And when ye have done all, then walk Humbly, walk Humbly with your God, and ſay as *Paul* here of the true Beleever, *I live, yet not I, but Chriſt liveth in me.* I have been now at Prayer; yet not I, but Chriſt Prayed in me: I have been now at Conference, and ſpoke ſuch and ſuch good words; yet not I, but Chriſt worketh in me, ſpeaketh in me. Upon this account, let us all labor to walk Humbly with our God, for it is Chriſt more than you, Chriſt hath a greater ſtroke in all your actions, than your ſelves have; therefore now, let every man ſay, *I live, yet not I, but Chriſt liveth in me.*

Col. 1. 27

THE VVoman of Canaan.

A Sermon preached at Christs-Church *Octob.* 26 1647.

MATTHEW, 15. beginning at the 21. verſ.

Then Jeſus went thence, and departed into the coaſts of Tyre and Sidon.

22. *And behold, a woman of Canaan came out of the ſame coaſts, and cried unto him, ſaying, Have mercy on me, O Lord, thou Son of* David, *my daughter is grievouſly vexed with a devil.*

23. *But he anſwered her not a word. And his Diſciples came and beſought him, ſaying, Send her away, for ſhe crieth after us.*

24. *But he anſwered and ſaid, I am not ſent, but unto the loſt ſheep of the houſe of Iſrael.*

25. *Then came ſhe, and worſhipped him, ſaying, Lord help me.*

26. *But he anſwered and ſaid, It is not meet to take the childrens bread, and caſt it to dogs.*

27. *And ſhe ſaid, Truth, Lord, yet the dogs eat of the crumbs which fall from their maſters table.*

28. *Then Jeſus anſwered and ſaid unto her, O woman, great is thy faith: be it unto thee, even as thou wilt. And her daughter was made whol from that very hour.*

YE have in this Story, a great Storehouſe of Heavenly Comfort, and Inſtruction. I ſhall labor (briefly) to open it at this time unto ye.

The

The words tell us, of a great Miracle, wrought by our Savior Christ, Casting out the Devil in one that was possessed. Concerning which cure, Two things considerable: Where this cure was wrought: And by what means it was wrought. Wrought in the coasts of Tyre and Sidon: And by means of a womans faith. For our Savior said, *O woman, great is thy faith: be it unto thee, even as thou wilt. And her daughter was made whole.* The greatness of this womans faith, is set out by Three great Temptations that she did meet withal, when she came and besought our Savior for the cure of her child.

First, *He answered her not a word*; but was silent to all her misery, and Prayer. This was a great Temptation, a great tryal.

Secondly. He was not only silent; but when the Disciples spake for her, he seems to give her a flat denial: *I am not sent, but to the lost sheep of the house of Israel.* And this was a further, and greater Temptation.

Thirdly. When yet she prest in upon him; he seems to give her the repulse, and to call her Dog: *It is not meet to take the childrens bread, and to cast it to Dogs.* Here was a great Temptation indeed. But her faith wrought through all these Temptations. And because (as ye shall see and heal in the opening of the words) that there is none of all these Temptations, but one time or other, may befall the best of Gods children: it will be good for us to observe, How this womans faith wrought through every Temptation, that we may do the like in our Temptations.

But before we come unto that. The holy Ghost here, would have us take notice, First, From whence Christ came, and upon what occasion. Secondly, Whither he came, and how he was received.

First of all, it is said here, [*Then Jesus went thence.*] He went from the Jews. He had been (as ye reade in the former part of the chapter) disputing with them against their Traditions, *Ye have made the Commandement of God void, through your Traditions*, verse 6. Whereupon they were much

much offended, verſe 12. Our Savior now then goes from them; they were offended, and rejected his words, and he goes from them. Theſe were the Jews that dwelt at Jeruſalem, not the meaneſt neither, The Scribes and Phariſees, the Learned men of that time, and thoſe that were moſt in account for Holineſs; See what entertainment the Goſpel finds in Chriſts own time among the Learned, and thoſe that were accounted the moſt Holy: Scribes, Learned men, and the Phariſees, the moſt preciſe, and ſtrict men of thoſe times, and yet here the Goſpel is rejected by them. Chriſt goes away, Chriſt goes from thence, upon this account.

None more rigorous oppoſers of the Goſpel of Jeſus Chriſt, than Learned men, and ſuch as go for Holy, and Preciſe men, being wedded to their own inventions: So were theſe here. Know ye therefore, men wedded to their own inventions, though never ſo Learned, or never ſo ſtrict in their lives; little hope that the Goſpel, or the Lord Chriſt, ſhould find entertainment among them. Be not offended though this fall out. *Obſerv.*

Jeſus went from thence: But whither went he? The text ſaies, [*He departed into the coaſts of Tyre and Sidon.*] How ſo? Our Lord & Savior Chriſt, commanded his Diſciples, that they ſhould not go into the way of the Gentiles; but (ſaies he) *Go and preach to the loſt ſheep of the houſe of Iſrael, but go not into the way of the Gentiles.* Will Chriſt forbid his Diſciples and Apoſtles to go into the way of the Gentiles, and will he himſelf go into the way of the Gentiles, go into Tyre and Sidon, how can this be? Some anſwer it thus: That the Law-giver was not bound unto the Law that he made himſelf. Others anſwer it thus: That our Lord and Savior did not go unto Tyre and Sidon for to preach, but he went thither to be hid. As in the 7. of *Mark*, (where ye have the ſame ſtory) *From thence he aroſe and went to Tyre and Sidon, and entred into an houſe, and would have no man know it.* In this reſpect now, he did not forbid his Diſciples to go into the way of the Gentiles. *Mat.* 10. 5, 6.

But

But the anſwer is clear, both in the 15. of *Matthew*, and that ſame of *Mark*, *He departed εἰς τὰ μέρη unto the coaſts of Tyre and Sidon.* And in the 7. *Mark* 24. *He aroſe and went into the borders of Tyre and Sidon.* He went unto ſome place of *Judea*; he did not go into the way of the Gentiles, but he went unto ſome Town and place in *Judea*, which was upon the coaſts of Tyre and Sidon.

And here now he being, A woman comes unto him. Who is deſcribed at the 22. verſe, From her Country; and from the Action which ſhe did. *Behold, a woman of Canaan came out of the ſame coaſts, and cried unto him, ſaying, &c.*

A Woman, a woman of Canaan, and Behold, a woman of Canaan.] As if that the holy Ghoſt would have us take ſpecial notice of it, *Behold, a woman of Canaan came unto him.* The Canaanites were of all others the moſt Wicked: the Jews were for to caſt them out of their Nation, and not to converſe with them: in the Jews account they were Dogs. And therefore our Savior ſaies afterward, *It is not lawful to caſt childrens bread unto Dogs.* She was a Canaanite. But now this Woman, this Canaanite, ſhe Beleeves; comes unto Chriſt, and Beleeves greatly: *O woman, great is thy faith.*

Obſerv. Pray let us obſerve the wonderful diſpenſation of God here. The Jews that Chriſt was ſent unto, they rejected Chriſt: a Canaanite that is called a Dog, receives Chriſt. Oh! the wonderful diſpenſation of Gods grace! Mercy takes thoſe in, and Free-grace takes in thoſe into Chriſt that are moſt unlikely. The Jews, they were called the Children of the Kingdom; the children, they turn Dogs:

Phil. 3. 2 *Beware of the Conciſion, beware of Dogs.* Children turn Dogs, and Dogs turn Children: the Canaanite, a Dog, becomes a Child and beleeves; and the Jews that were the Children of the Kingdom, they turn Dogs and rend Chriſt; Oh! what Free-grace and Love is here! Who would reſt upon any outward Priviledge though it be never ſo great? Who would be diſcouraged in regard of any unworthineſſe though it be never ſo much? But

But what saies this woman? Saies she, [*Have mercy upon me, O Lord, thou Son of* David, *my daughter is grievously vexed with a Devil.*] Have mercy upon me, O Lord, *thou son of David.* Why does she call him the son of *David?* and not rather the son of *Abraham?* and not rather the son of *Adam?* and not rather the son of *Man?* (as Christ was often called) why does she here call him the son of *David?*

We find in Scripture, that Christ and *David* did often exchange Names. *And* David *your King shall reign over you.* (A Promise made to the Jews yet to be converted) that is, Christ: *David* your King (and not *Abraham*) shall reign over you; but *David* your King. *David* was the King of the people of God, and was to feed them: and so Jesus Christ is King of the Church, and feeds the people of God. *Abraham* was not a King, *David* a King; and therefore, thou son of *David*, and not, thou son of *Abraham.* And then, the Messiah ordinarily among the Jewes was called *David.* And therefore this woman here saies, *O Lord, thou son of David.* Jer. 30. 9

She does first of all acknowledge his *Deity*; and therefore she cals him Lord, *O Lord:* Shee does acknowledge his *Humanity*, and *Incarnation*; and therefore she saies, *Thou son of* David. Her Faith was rightly planted: here now ye have her Faith in the Musterd-seed; look but down a few verses, and you find it grown up into a great tree, that the birds of the air, and the Saints, may come and build their nests in the branches of her Faith. But here it is planted. She had in her own countrey, some that by Exorsisme did undertake for to cast out Devils: she does not go to them: she had her own gods in her own countrey, she leaves them, and she singles out Christ, and she singles out that Name, Title, and Attribute of Christ, wherein was most of the Covenant, and most of the Promise: and her faith now, being thus rightly planted, it rises up unto great perfection, she comes on with boldness.

But stay, O woman, a little, Thou art a great sinner, thou art a Canaanite, and so a Dog, and what doest thou coming

ming unto Jesus Christ? I know what I do (might she say) I do not come to *Peter*, I do not come to *James*, I do not come to *John*,; but I come to Christ, and I come to Mercy, to Mercy it self. I do not plead mine own Righteousness, or mine own Patience, or my Humility, or Prayer, or Perseverance in prayer: but I plead Mercy, *Have mercy on me, O Lord.* Behold a Miracle in the midst of a Miracle, (saies *Chrysostom*) The Angels in heaven cover their faces, in beholding the glory of Jesus Christ; and a poor Woman here on earth comes with boldness: the Cherubims, and Seraphims in heaven (saies he) fear before Christ; fear above, and faith below; fear in Angels, faith and boldness in a poor woman, she comes with boldness.

Observ. If faith be true and right, it laies aside all ones own righteousness, and comes unto naked mercy; passes by all other helps and means, singles out Christ, that Name and Title of Christ that hath most of the Covenant, and of Gods love in it.

She does not only come with Boldness, but she comes with Prayer, *Have mercy upon me &c.* She comes Praying, for she came Beleeving. Faith and Prayer well go together. Prayer is the issue of Faith. Faith is Prayer in the Coale, and Prayer is Faith in the Flame; she comes Praying. And mark also, She comes with Love; and such Love, as makes another bodies infirmity and weakness ones own: For she does not say thus, *My Daughter is grievously vexed with a Devil*, have mercy on my *Daughter*; but have mercy on *Me*: her daughters vexation is her own, her infirmity is her own. Faith wrought the Love here. Oh! that Parents would imitate this woman, and go unto Jesus Christ for their Children that are vexed with Devils. If a child be sick in body, a parent wil run to God and cry for help; but childrens souls may be vexed with Devils (every Lust and Sin is a Devil) and they do not run to Christ and say, Oh! Lord, have mercy on me; for my Daughter, or my Son, or my Child, is vexed with an unclean Devil, or a prophane Devil: But this woman, having planted her faith

faith rightly, her faith here it does work by Prayer, and it works by Love, and ſhe ſaies thus, *Have mercy upon me, O Lord, thou ſon of* David, *my daughter is grievouſly vexed with a Devil.*

But what now is Chriſts anſwer to her? [*He anſwered her not a word.*] Now comes the Temptations, the Three great Temptations; Do not wonder that I call theſe Temptations. It is true, God tempteth no man, and Chriſt tempteth no man: but take Temptation for Tryal, ſo Chriſt tempts, ſo God tempteth. Satan, he tempts a man for to draw out his Sin; but Chriſt tempts for to draw out our Faith. Satans temptations are black within, white and ſweet without: but Chriſts temptations are black without, white and ſweet within.

The firſt Temptation therefore, you have here, *He anſwered her not a word.* Not a word! Chriſt is called the Word: The Word anſwers not a Word. The Fountain of mercy ſeems to be incloſed; as if he rejected *Her*, and her *Condition*; as if he cared not for *It*, nor for *Her*; He anſwered her not a Word. Here was a great temptation upon the woman, a great tryal; for ſhe might ſay thus: I have heard, *That the LORD heabeth Prayer*; and now I come and pray unto him, he anſwers me not a Word; How is the Scripture true? I have heard that this man ſaies, *Come unto me all ye that are weary and heavy laden, and I will eaſe you*: and now I do come unto him, he anſwers me not a Word. The Centurion came unto him, and he helped him. A poor Leper came unto him, and he helped him; my condition is worſe than any bodies. Here was a great Temptation, Chriſt anſwered her not a word.

Though Chriſt anſwered her not a word, he heard every word: in not anſwering of her, he anſwered her. In not ſpeaking, Chriſt ſpeaketh much, (many times) for when he ſpeaks no anſwer to your prayers, the language of his actions ſpeak thus, Pray on, Cry on, and lift up your voice on High. Chriſt holds the door cloſe, not that

he may keep you out, but that he may make you knock the more. Christ lets you continue praying, not because he does not regard your prayer, but because he loves your prayer so well, that he would hear your prayer again and again. Christ knows, that strength comes in wrestling.

Observ. It is no new thing then for Beleevers to have no present, visible answer to their prayers. But mark, although they have no visible answer to their prayers, they have invisible strength: he answered her not a word to her prayer, but he assisteth her all that while in praying: he gives her no answer to her prayer, but he gave her prayer, he gave her faith to continue in prayer. So long therefore, as the Lord Jesus Christ does send down his spirit upon your heart in prayer; though ye have no visible answer unto your prayer, yet if he uphold your heart in beleeving, still to hang upon him, still to wait upon him, your condition is not new, it is no other than that which befals the best of Gods Children and true Beleevers; thus it befell this woman.

If this Temptation do befal any of you as it befel this woman, to have no visible answer unto your prayer; pray do as this woman did: What did she?

First. He answered her not a word; but still she does acknowledge that he was able to help her, does acknowledge his Deity, and saies, *Lord.* So do you.

Secondly. She does acknowledge; that it is his Office for to help: and therefore she saies, *Thou son of David.* So do you also say in your heart, Though I have not help for the present, it is the Office of Christ to help me; He is the son of *David.*

Thirdly. She does not rest upon her own Duty, or her own Righteousness; but she comes unto meer mercy, and she waits on that. So do you also.

Fourthly. She does propound her misery, leave her misery at the feet of Christ, and does not stint or limit him to this or that means. *Lord* (saies she) *my daughter is grievously vexed.*

vexed; but ſhe does not ſay, how ſhe would have her daughter cured, ſhe leaves that to Chriſt, only propounds her miſery, and leaves that at the feet of Chriſt, to take his own way, and uſe his own means. So do you alſo.

Fiftly. She continues yet praying, yea, when the Diſciples had done. The Diſciples they ſaid, *Send her away* (at the 23. verſe) *for ſhe crieth after us.* Chriſt made an anſwer to them, and ye hear no more of the Diſciples, they had done. Thus do you alſo, as this woman did, Though your Friends, and the Diſciples of Chriſt that have been praying for you, be weary, have done, and have no more to ſpeak for you; yet hold you out, aud continue praying. Thus did this woman, ſhe would not leave Chriſt, but ſhe comes on afreſh, ſhe comes unto him again.

What is Chriſts anſwer? [*He anſwered and ſaid, I am not ſent, but unto the loſt ſheep of the houſe of Iſrael.*] Here now is the Second Temptation. And this indeed ſeems to be greater than the former. Before he anſwered her not a word; and now here is denyal, ſeeming denyal, *I am not ſent, but unto the loſt ſheep of the houſe of Iſrael.* This Temptation is greater. for now in this his dealing, his way ſeems to run croſſe unto Promiſes. The Promiſe was made unto the Gentiles; the old Teſtament is full of it: 42. of *Eſay*, and the 1. verſe. *He ſhall bring forth judgment unto the Gentiles.* verſe 6. *I have given thee for a covenant of the people, for a light of the Gentiles.* And ſo in many places, Mercy is promiſed unto the Gentiles. Here now our Savior ſaies, *I am not ſent, but to the loſt ſheep of the houſe of Iſrael:* His dealing with this woman, ſeems to run croſſe to the Promiſes. Yea, now he comes to the great unanſwerable Objection; as if he ſhould ſay thus: There are a company of poor loſt ones, that are my ſheep, elected, predeſtinated to Salvation from all Eternity; and I am ſent unto them, I am not ſent, but unto the loſt ſheep of the houſe of Iſrael. Whereupon this woman might ſay, Nay then, what do I waiting any longer? for if I be not one of the Elect, if I be not one of Chriſts Sheep, then there is no hope for me. This was a great

a great, and a very great Temptation, to lay these words before her, a great Tryal, *I am not sent, but unto the lost sheep of the house of Israel.* But mark her carriage: she does not fall to dispute the matter of Election, or Predestination; she came and worshipped him, saying, *Lord help me*, at the 25. vers. As if she should say, Lord, whether I be Elected or no, I do not know; whether I be one of those lost sheep or no, I cannot tell; but I am sure I am lost, and therfore, O Lord help me. Observe,

Obser. 1. First. A mans temptations may rise higher and higher, even after prayer; and yet pray aright. This woman did pray before, and her temptation rises after prayer, yet her prayer right, and her faith right.

2 Secondly. Observe this, That Gods dealings, or Christs dealings with a man, may sometimes seem to run crosse to his very Promise, and yet a mans Condition right. So here with this woman.

3. Thirdly. That it may be the case of some of Gods Children, to be exercised about their Election, and Predestination; and temptations concerning Election, and Predestination thrown in upon them.

4 Fourthly. That in case any poor Beleever, that is a weak person, weak in the faith, be tempted and tryed about Election, or Predestination, the best way for the present is, to lay that dispute by, and to run to mercy, and say, *Lord help me*: and for the present, not to dispute whether he be a Sheep or no, Elected or no, Predestinated or no, but run to Christ, and go to Prayer, and say, Lord help me, and lay the dispute by.

5 Again. As our Temptations encrease, so our Faith shal encrease. The womans Temptations rose, so did her Faith too: *She came and worshipped him, saying, Lord help me*: still she held on, and hung upon Jesus Christ. According to the encreases of our Temptations, so shal the encreases of our Faith be.

If al this wil not do, behold now a Third, and a greater Temptation. *He answered and said, It is not meet to take the childrens bread and to cast it to dogs.*

It

It is not meet to caſt childrens bread to DOGS.] The word in the original is, a *Whelp*. A Dog grown, or a Maſtiff, may be, & is good for ſomething, of great uſe, but what is a Whelp good for, (for the preſent) of what uſe? It is not meet to caſt childrens bread unto Whelps.

To CAST Childrens bread] It intimates thus much, That God does caſt ſome Outward bleſſings upon Wicked men, that are even Dogs: but the bread of Children is ſo diſpenſed, Goſpel-bread is ſo diſpenſed, as nothing ſhall be loſt.

Here was a very great Temptation, and greater than the other. Dog is moſt unworthy. When the Scripture would ſet out the unworthineſs of a man, and the abject condition of any, he is called a Dog. *Goliah* could underſtand this, *Am I a Dog? that thou comeſt out thus againſt me.* Am I ſo baſe, vile, and unworthy? am I a Dog? And ſo *Mephiboſheth*, when he would acknowledge his own Unworthyneſs to *David*, he cals himſelf, a Dog, and a dead Dog. So *Haſael*, *Am I a Dog?* Yet ſaies our Savior here, *It is not meet to caſt childrens bread unto Dogs.* This woman now, her heart might have riſen, and ſhe might have ſaid thus, (one would think) I am no Dog; I am a Woman, though a ſinful Woman, but I am no Dog: I have now come & ſpread my condition, and miſery before ye; if ye will not relieve me, do not miſcall me; if ye will not help me, yet do not abuſe me; if ye will not help me, yet pity me, do not call me Dog, I am no Dog. The Jews, that you call the children of the Kingdom, they indeed are Dogs, they turn again and rend you, but I do not turn again and rend you, I am no Dog. Her heart might have riſe at this phraſe: Here was a great Temptation now, a mighty Trial here in this Third thing. 1 *Sam.* 17.43.

Obſerve: It is no new thing for true Beleevers, Gods own people, to have their unworthineſs objected to them. It is an ordinary thing amongſt men and women, I am Unclean, I am Unworthy of Communion with the Saints, Communion with Gods people, with Chriſt, I am a Dog, I am; *Obſerv.*

am moſt unworthy, it is no new thing for true Beleevers to have their own unworthineſs objected to them.

But mark, how this womans faith works through this Temptation. Saies ſhe, *True, Lord, yet the dogs eat of the crumbs which fall from their maſters table.*

True] The word is the ſame that in the *Corinthians* ye tranſlate, *Proteſt. I proteſt by our rejoycing, that I die daily.* And it ſhould rather be tranſlated ſo; *Yea, by our rejoycing, we die daily*: rather than in the form of an Oath, (as it is there) it is the ſame word that is here for, *True.* 1 *Cor.* 15. 33.

Obſer. 1. Ye cannot charg a Beleever ſo deeply, or ſpeak ſo meanly of him, but he does think and ſpeak as meanly of himſelf: Lord, thou doeſt call me a Dog, and one that is moſt unworthy; True, Lord, I am moſt unworthy. Some they will diſpraiſe themſelves; but if you diſpraiſe them too, then they will be angry: if you fal in with their own diſpraiſes, and ſay, 'Tis true; then they will be angry. But a true Beleever, you cannot ſpeak, or think ſo meanly of him, but he wil ſay, True, Lord, true.

2 *Lord*] Obſerve here, ſhe cals Chriſt *Lord*, when Chriſt cals her *Dog*. Lord, (ſaies ſhe) though thou ſpeakeſt diſhonourably of me, yet I will ſpeak honourably of thee: though I am a *Dog* in thy mouth, thou art a *Lord* in my mouth. A gracious heart, and a true Beleever, wil ſpeak and think honourably of Jeſus Chriſt, even then, at that time, when the Lord Jeſus Chriſt ſhall ſuffer the greateſt dirt and reproach to be thrown upon him: True, *Lord.*

3. *But the dogs eat the crumbs.*] Thirdly. True faith finds out a promiſe in the very refuſal, in Chriſts refuſal: finds out Encouragment in the bowels of Diſcouragment. True Lord, Bread is for Children; that is, the loaf, the piece that is cut off the loaf; but the Crumbs does as well belong to the Dog, as the Loaf belongs to the Child. And Lord, thou ſaieſt I am a Dog, therefore a Crumb does belong to me. True faith, it gathers in upon Jeſus Chriſt, and gathers in upon him by that very hand that ſeems to

put

put the ſoul away from him: it makes advantage of a diſcouragment, and gathers in upon Jeſus Chriſt, even by that hand that does thruſt it away. *The dogs eat the crumbs.*

Again. You may obſerve here, That the leaſt of Chriſt, is highly prized with a true Beleever: a gracious heart, a true Beleever, does highly prize and value the leaſt of Chriſt. A crumb, a crumb, Oh! if I may have but a crumb, a crumb ſhall be welcome, Lord, a crumb of mercy is welcome: the loaves are for Children, but if I can get a crumb, I will praiſe God for it, I will be contented. The leaſt, the worſt of Chriſt in the eye of a Beleever, is highly valued, and he ſets a great price upon it. 4.

Laſtly. All this is ſaid by a Woman. Women uſually are not of that boldneſs, but more eaſily daſh'd out of countenance. Faith riſes above our Nature, and above our natural diſpoſition. Faith had gotten into this womans heart, and ſhe forgets her own diſpoſition, ſhe comes like any Man, with boldneſs upon Jeſus Chriſt, follows him, and will never let him alone. Faith riſes above our own Diſpoſitions, and above our Natures. 5.

From all this, you may obſerve here. If you be tempted with conſideration of your own unworthineſs, how you ſhould give an anſwer unto thoſe temptations. Do as this woman did; if I be a Dog, Lord, yet I am thy Dog; and if I be a Dog, Lord, yet crumbs belong to me; and if I be never ſo great a ſinner, mercy and grace is for ſinners, and I come to mercy. Oh! ſtill, ſtill hang upon Jeſus Chriſt, ſtill hang upon Jeſus Chriſt, and never let him go. *Ab negando promittit*, he does promiſe in denying. There was honey-combs found in the body of the Lyon. Do but hang upon Jeſus Chriſt, hang upon him by faith, and you will find hony-combs in the midſt of all thoſe temptations, and diſcouragements that you do meet with all. And though for the preſent he does ſeem to give a denyal unto all your prayers, yet at the laſt he will own your prayers, he will own your faith, and he will ſay unto

to thee, Man or Woman, *Great is thy faith: be it unto thee even as thou wilt.*

I come to the Victory after this Combate. *Then Jesus answered, and said unto her,* [*O woman, great is thy faith: be it unto thee even as thou wilt.*] Here now the Lord does give a Testimony of her faith, and he does give her the mercy desired. First, he commends her faith: and secondly, he commends the greatness of her faith, *O woman great is thy faith.*

Quest. *Why does he rather commend her Faith, than other graces? She had other graces: Here is Humility in this woman to be seen; here is a great deal of Wisdom in this woman to be seen; here is Prayer; here is Perseverance in prayer; Christ commends none of these, but commends her Faith: why does he rather commend her Faith, than any other grace?*

Answ. Faith does commend Christ above all the other, and therefore Christ will commend Faith above all other Duties or Graces. Faith honors Christ, and Christ will honor Faith. It is faith that gives a Being to, and is the root of all other graces. He commends that: It is only faith that brings Christ and the soul together; and therefore he does commend faith above all other graces.

If the Lord Jesus Christ does commend faith so, why should we not all labor especially to strengthen our faith. Get faith, you that have it not; & strengthen it, you that have it. Get Humility, Patience, Wisdom; be much in Prayer, and continue in Prayer; but above all things get Faith: Faith is the grace commended by Jesus Christ above all other graces; therefore we should labor above all for to get faith, and to strengthen faith. It is observed from this place, that Christ commends none but the Gentiles, the faith of the Gentiles: He saies concerning the Centurion, *I have not found so great faith, no not in Israel*: he was a Gentile. And here he saies concerning this woman, *O woman, great is thy faith*: and she was a Gentile. What ever therefore thou hast been: though a Canaanite, though a Sinner, though a great Sinner; get faith, labor to strengthen

then thy faith, and the Lord Jesus Christ will own thy faith at the last: though for the present he seems to hide himself from thee, yet he will own it at the last, and he will commend it at the last.

Secondly. He commends here the Greatness of her faith. Wherein was the Greatnes of her faith? Faith consists in the knowledge of Christ, assent unto the truth, a relying upon God in Christ in time of temptation, it's a Coming to Jesus Christ; an Adherence to him. But the greatness of her faith lay in this, That in the midst of all these temptations, yet she did hang on Christ, and would not be beaten off by any of these discouragements, or temptations. Here was the greatness of her faith.

Observ. The strength of faith does not lie in the assurance of our Salvation, or of Gods love, or of the mercy that we desire in prayer; one may have strong faith, and yet no assurance: I say, not only faith but strong faith. This woman had no Assurance (that we reade of) not assurance of the thing that she begged, that the Lord would hear her prayer; she had no assurance of it, only she hung upon Christ, and would not away. And when he put her away, she gathered in upon him: in the midst of all temptation and opposition, still she did hang upon him. So then, a man may have faith, and strong faith, although he have no assurance.

And upon this account, How many are there that have strong faith, that think they have no faith at all. Some think they have no faith, because they cannot say, Christ is mine, Mercy is mine, Heaven is mine: but yet, if in the time of your temptation ye can hang upon Christ, and will not away from Christ, but will still hang upon him, still wait upon him; you have not only faith, but you may have strong faith, a great faith as this woman had. And let me tell you this for your comfort: at the last the Lord will make a report of your faith unto your own heart: Yea, he will make a report answerable to your temptation: for you may observe here, That as the wound

was made, ſo the plaiſter was laid. You have Three great temptations: Anſwerably now, the Lord Jeſus Chriſt does teſtifie of this woman: Firſt of all, *He anſwered her not a word*, would not own her, would not ſpeak to her: Now (ſaies he) *O woman.* Then he ſaid, *That he was not ſent, but unto the loſt ſheep.* Now he does own her for a Sheep, and he ſaies ſhe hath *Faith.* Before he ſaies, *It is not meet to caſt childrens bread to dogs.* This did argue that ſhe was a Dog, one moſt Unworthy. Now he ſaies, that ſhe is moſt Worthy; O woman, thou haſt not only faith, but thou haſt a great faith. *O woman, great is thy faith.* So that I ſay, ſtill hang upon Chriſt; in all your Temptations, in the midſt of all your Diſcouragments, ſtill hang upon Chriſt; and the Lord Jeſus, he will not only make a report of your faith unto ye, but according as your temptations riſe, ſo ſhall the report of your grace be from the Lord Chriſt unto your poor ſoul: therefore hang upon Chriſt.

He does not only here, give a teſtimony of her faith, and the greatneſs of her faith; but now he does give the Thing: *Be it unto thee as thou wilt.* Chriſt can deny nothing to a true Beleever: a Beleever may have what he will of Chriſt at laſt. Chriſt cannot hold: though he do hide himſelf from his brethren (as *Joſeph* did) for a time, he cannot hold it out alwaies, he cannot hold out the ſiege alwaies, but he will give up himſelf to a poor Beleever, O poor Beleever, Be it according as thou wilt: thou wouldſt have Grace, thou wouldſt have this or that Mercy; Be it unto thee even as thou wilt.

I'le only take one Leſſon from all, and ſo conclude.

And the great Leſſon that we ſhould all Learn from this whole Story is, *To beleeve in the face of all Diſcouragement, of all Oppoſition, all Temptation; ſtill to hang upon Jeſus Chriſt.* The very reading of this ſtory provokes us hereuuto. Whatſoever your Temptations be, whatever your Diſcouragements be, yet hang on Chriſt, never away, ſtill wait upon him.

You

You ſay, (it may be) But I fear Chriſt and the Promiſe does not belong to me. *Object.*

But did Jeſus Chriſt ever ſay unto ye with his own mouth, *I am not ſent, but unto the loſt ſheep*; and thou art none? He ſaid ſo to this woman, and yet ſhe did hang upon him, and he commended her for her faith. *Anſw.*

But you will ſay unto me; I have been at prayer, I have prayed long, and I hear nothing of all my prayers. *Object.*

This woman did pray to Chriſt, he anſwered her not a word, and yet ſhe did hang upon him, yet ſhee did beleeve; and ſhee is commended for her beleeving. *Anſw.*

You will ſay, I am one that have been a great ſinner; an Unclean wretch, even as a Dog; ſurely there is no hope, and no mercy for me. *Object.*

Did the Lord Jeſus Chriſt ever Himſelf ſay to you, as he ſaid to this woman? ſeeming to call her Dog; yet ſhe did hang upon him, yet ſhe did wait upon him, yet ſhe did beleeve, and the Lord commended her for her faith. *Anſ.*

I Pray, indeed, but it's my Neceſſities makes me go unto God in Prayer, and when I go unto God in Prayer, my Neceſſities put me on. *Object.*

And was it not ſo with this woman? Her daughter was grievouſly vexed with a Devil, and thereupon her Neceſſity drave her unto Chriſt; and yet, poor woman, ſhe is welcome. *Anſ.*

But, I do not go unto Jeſus Chriſt; I go not unto Chriſt at all. *Object.*

But Jeſus Chriſt yet will come to you. This woman did not come to Jeruſalem, Chriſt went down unto the coaſts of Tyre and Sidon; Chriſt came to her, and yet ſhe beleeved, this ſtood with faith, and Chriſt commended her faith. *Anſ.*

I have no Aſſurance of Chriſts love and mercy towards me. *Object.*

Tell

Answ. Tell me, Had this woman any assurance of the mercy that she prayed for? She only brings in her wants, propounds them to Jesus Christ, laies them at his feet, hangs upon him, and this was her faith; and she is commended for her faith, and the greatness of her faith, *O woman, great is thy faith.* So that, do but now hang on Christ, though thou hast not assurance of thy Salvation, or of the love of God, yet in the face of all Temptation, and all Discouragment, hang on Christ, never away, never be beaten off by any Discouragment, hang on Christ, wait on Christ, and the Lord Christ will at last commend thee for thy faith, and he will say unto thee, Be it unto thee as thou wilt. How shall people, that go on in a continued way of Doubting and Unbelief, ever look this poor woman in the face at the great day of Judgment? this poor Canaanitish woman? How will you be able, you that go on in a continual way of Doubting and Unbelief, to look the Lord Jesus Christ in the face? Stir up your selves, stir up your selves I beseech you, to this great work of Beleeving. I confess it's a hard thing to Beleeve, and harder to Beleeve than to keep all the Ten Commandements; there is something in Nature to contribute towards the keeping of the Ten Commandements; but there is nothing in Nature to contribute to thy Beleeving on the Lord Jesus Christ. It is a very hard thing to Beleeve truly; and those that make it an easie matter, they do not know what it is to Beleeve. But reade over this story, and your hearts will be provoked to Beleeve, to hang upon Jesus Christ; do it, and the Lord will commend your faith, and own you and your faith.

F I N I S.